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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

Sing! Oh Sing, This Blessed Morn,
Today for us a Child is born,
Let our hearts and voices rise,
With glad anthems to the skies.

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

"In the Spirit of Christmas"

HOW seldom Christmas comes—only once a year; and how soon it is over—a night and a day! If that is the whole of it, it seems not much more durable than the little toys that one buys of a faker on the streetcorner. They run for an hour, and then the spring breaks, and the legs come off, and nothing remains but a contribution to the dust heap.

But surely that need not and ought not be the whole of Christmas—only a single day of generosity, ransomed from the dull servitude of a selfish year,—only a single night of merry-making, celebrated in the slave-quarters of a selfish race! If every gift is the token of a personal thought, a friendly feeling, an unselfish interest in the joy of others, then the thought, the feeling, the interest, may remain after the gift is made.

The little present, or the rare and long wished for gift (it matters not whether the vessel be of gold, or silver, or iron, or wood, or clay, or just a small bit of birch bark folded into a cup) may carry a message something like this:

"I am thinking of today, because it is Christmas, and I wish you happiness. And tomorrow, because it will be the day after Christmas, I shall still wish you happiness, and so on, clear through the year. I may not be able to tell you about it every day, because I may be far away; or because both of us may be very busy; or perhaps because I cannot even afford to pay the postage on so many letters, or find the time to write them. But that makes no difference. The thought and the wish will be here just the same. In my work and in the business of life, I mean to try not to be unfair to you or injure you in any way. In my pleasure, if we can be together, I would like to share the fun with you. Whatever joy or success comes to you will make me glad. Without pretense, and in plain words, good-will to you is what I mean, in the Spirit of Christmas.

HENRY VAN DYKE

A Christmas Greeting

THE olden greeting with its meaning deep and true—a truly blessed Christmas, and a good New Year to you!

A Christmas Gift Today is sent to you. Accept it gladly and gratefully. It will grow more precious with the passing of the years. 'Tis God's gift of His Son in human form—a precious Gift come down out of heaven to redeem the whole earth. Place this gift with reverent care in your heart's casket, and secure it with a clasp of gold. That casket is love, and its clasp is faith, and 'tis all glorious within and without with hope. Guard thou that Gift, and keep it safe by constantly showing forth its rare beauty and by freely sharing its divine merit with those who have neither known Him nor seen Him. This Gift is given to be your King, your Peace Prince, your Saviour, your Life and your own very best benefaction to all whom you love and desire to serve.

Christ, the Lord Our Saviour, everlasting God and Mary's Son, foretold in prophecy, celebrated in heavenly song by the angels in their Bethlehem carol, "Glory to God in the highest and on earth peace; good will to men," fully recorded in sacred history and in the annals of the nations, sweetly realized and blessedly known in multitudes of human hearts in all ages, and strikingly exemplified in the deeds of love now being done by His children throughout our land, this Gift is the dominant fact in the thought and life of America today.

To You, My Friends, a happy, happy Christmas! No, not the quickly failing measure of disappointing earthly pleasure, but holy joy and peace abiding, while life and years are swiftly gliding, be yours alway, I truly pray, in Him who gave us Christmas Day!

With the Angels' Joy, and the Shepherds' delight, and the Wise Men's eagerness, and the parents' devotion, and the children's love, let us go even now to Bethlehem of Judea, and there pay homage to the world's Saviour. Christmas is the season of superlatively holy joy. It is the time when it is proper to pray with laughter in the heart, with a smile on the lips and with the very light of heaven twinkling in the eyes—as children who have not had taken from them the artlessness of faith and the naturalness of prayer. Be mindful, O friend of mine, that you do not mistake the children's eager glances for inattention, and the wonderful play of light upon their faces for thoughtlessness. Children have the true Christmas spirit—holy joy, pure delight, living faith, and, therefore, the Christ-Child's blessing. For those who are children of a larger growth the poet's words are apropos: "It is good to be a child sometimes, and never better than at Christmas, when its mighty Founder was a child Himself."

Christian Children are sages. Read to them the stories of the Nativity from St. Matthew, Chapter Two, and St. Luke, Chapter Two, and mark their understanding and appreciation of it. The poetic muse may inspire a poem or a sermon, but the well-taught child catches at once the spirit of the season and comes to worship the children's Saviour with thankful prayers and liberal hands. If the writer could arrange the season's celebration for all the children he loves he would reserve the best room in the house, no child should enter or pry into it for days before Christmas, a beautiful evergreen tree, with its myriads of candles, symbolizing the Life and the Light of the world, would be placed therein, and upon its boughs and beneath them, wrapped with the finest care, would be placed the gifts for each member of the household, and for the further delight of the little ones, a grotto with toy manger and cattle and donkeys nearby would be provided, and on Christmas Eve parents and children, pastor and teachers and friends would assemble at the locked door; all would join in repeating Isaiah 9:6 and St. Luke 2:8-16, and in singing, "O Little Town of Bethlehem!" and "Silent Night, Holy Night," and, after a prayer the charms of the room would be opened to the dear delight of every heart, and then, when the night is passed, in the early dawn of Christmas morning, all would gladly go to the church to worship publicly the new-born King with prayer, praise and thanksgiving, and after the public service each one would go with the Christmas story and a helpful gift of comfort and cheer to some worthy family among the poor, or to some shut-in or sufferer, in the spirit of Him who came not to be ministered unto but to minister. Such a Christmas will surely leave memories precious for life and of the greatest spiritual power.

Christmas Charity is true charity. One of its chief elements is self-impartation. Nothing can ever take the place of the personal factor. "For the gift without the giver is bare. Who gives himself with his alms feeds three—himself, his hungry neighbor and Me." There are three persons actively present in every proper act of charity: he who gives, he who receives and He who said, "Inasmuch as ye did it unto Me." In its strong religious meaning and with its profound spiritual significance charity can never become a mere cult or fad.

Lurking in much of the scientific and the impulsive alms-giving of our day is a serious danger, namely, that it become a mere matter of organized business, and when that occurs, no matter how efficiently administered, the beauty and sweetness and virtue of it have departed.

You Need Not Seek Far for the Holy Grail. Is there none of God's poor near you? Is there no spiritual or physical leper within the range of your sight? Is there no Lazarus at your gate? Does no widow's moan nor orphan's cry fall upon your ear? Is there not nearby some patient sufferer whom you can relieve? Is there neither an individual nor any institution of mercy calling for your aid? Look, and listen! There beside you, see that to which you can say:

"I behold in thee
An image of Him who died on the tree;
Thou also hast had thy crown of thorns;
Thou also hast had the world's buffets and scorns;
And to thy life were not denied
The wounds in the hands and feet and side.
Mild Mary's Son, acknowledge me;
Behold, through Him, I give to thee!"

The Very Breath of Christmas

BY LAURA WADE RICE.

(Courtesy Women's Missionary Society.)

"GET thee to the earth, O angel of Christmas, breathe upon it the spirit of the season;—that when the day dawneth, and the Christ-child descends to walk among men, He may find the world ready for His coming, and filled with welcome for Him."

And the angel departed with great wings outspread, wondering as he went whether the clouds of sin and strife that were rising higher and higher above the earth would hinder the breath of Christmas from penetrating to men's inmost hearts. But the angel felt that the Prince of Peace was the real Conqueror, for out of the trenches rose carols to His name, and the words read most often from the little war testaments told the story of His coming or gave His promise of a peace the world could not bestow.

As a pebble thrown into the water starts ripples that spread and spread till the farthest shore is reached, and then return to the spot of starting, so the breathing of the angel came back to him, ere his feet had touched the earth.

He heard the noise of preparation—freight cars, wagons, and messengers were speeding on their way with merchandise of all descriptions to be used as gifts; the sound of voices discussing Christmas presents was wafted to his ears; the hum of machinery; the all but noiseless movements of busy fingers; the workings of thought; the heart-throbs of love going out to others were equally audible to him; and the Christmas angel smiled and sighed both at once, as he had smiled and sighed on that earthward journey for many years.

"Dear Earth," he murmured, "sweet are thy deeds of love, and thy gladsome preparations, but how few of them come even this far toward heaven, how very few rise higher than thine own atmosphere!" For, as the angel descended, the noise had grown louder till it had become almost deafening, and yet few of the sounds had such buoyancy as would send them afar through the ether to the ear of the Christ-child as He came earthward.

As the days of preparation passed the angel walked to and fro among men, women and children. Many felt his presence, and a few—mostly the little children, or the very aged—saw faintly his glorious form; but almost all, in the happier parts of the earth, caught His heavenly breath, and spoke in kinder tones and with more pleasant looks on their faces. But the angel sighed more often than he smiled, for it was the coming of the season, rather than the coming of the Christ-child, that had wrought the changes.

A hurrying man, in passing, felt the presence of the unseen visitor from heaven. His heart gave a great throb. "Master," it uttered, "so much buying for one another and so little preparation for Thee! What can I give Thee for a Christmas gift? 'Inasmuch,' Thou hast said, 'I was hungry, and ye fed Me.' Is it only hunger of the body for which Thou carest?" And he entered his office and wrote, with reverent hands, a check that was to carry the Bread of Life to famished souls.

"My Jesus!" breathed a young woman with earnest face and uplifted eyes, "I have made a present for everyone but Thee! I will fashion Thee a gift; do Thou send me word whom Thou wilt have wear it." And her hands trembled a little as she worked, while she thought that He was really thus to use something that her own fingers had fashioned.

The Christmas angel's face wore a tender smile as he bent over her, for he

knew that the trembling of those busy hands would set in motion sound waves whose velocity would outstrip all the roaring of the earth's traffic.

A child was gazing out into the night and up into the star-lit heavens. "The Christ-child is coming," she thought; "it is His birthday. If He were here, I would make a happy day for Him on Christmas. Why, I said He was coming; He will be here. I shall make believe He is in every one of my brothers and sisters and little cousins that day, and treat them just as I would treat Jesus Himself. I know that will please Him, and it will make Christmas seem more really His birthday."

A boy went whistling merrily down the street. The angel bent over him as he had over the others. "The Prince of Peace" he chanted, just as he had sung it in Sunday School two days before. A bitter memory rose up in his mind, and a quick feeling of anger stopped the sweet notes. "I'll pay him back; you'll see," he thought, and his lips took up again the words, "The Prince of——." Was this peace? Down into the boyish heart fell the breath of the angel, the feet went a bit slower, a half ashamed, half tender look came into the brown eyes; Jesus and Tom Jackson, somehow, seemed very nearly related for a moment or two, and Tom himself, called for a little later to go skating, never knew that the ring of his doorbell sounded away up, up, up till it was heard in heaven.

A tender triumphant smile lit up the angel's face as his flight carried him into the lands of idol temples and darkest superstition. For here and there, in, oh so many places now, the breath of Christmas set hearts throbbing and voices caroling, and he rejoiced over the native children of many lands whispering and planning and watching through the Christmas starlight for the glimmer of angel wings.

"The Spirit of Christmas is joy," wrote the young clergyman, but the breath of the angel pierced through the repetition of the word "memory" with which his ears were filled, and his heart went out to those on whom sorrow had laid a hand; whose homes death had entered; whom disappointment and failure had blighted. "Only love can make this day Christ-mas, instead of a jolly festival," he said from his pulpit, looking with Christ-like yearning in his eyes, down upon the people whom God had given him; "and God's love for earth started Christ on this day to walk the thorn-path to Calvary, that we, by our thorn-path should mount to heaven."

A cluster of little brown faces looked up into a missionary's eyes. How could he tell them what Christmas meant? How could he think or speak of Christmas at all—away under those brazen skies whose fierce heat scorched him, while the word mocked him with its memory of frosty days and crystal nights? Christmas! that meant home and greetings from loved ones—it meant others taking thought for your pleasure, it meant companionship and cheer; and away beyond the waters lay all these joys, and he was here,—away beyond the waters lay, what almost blotted out even the memory of them all, a grave, now white with snowflakes; his eyes filled; he raised them and through blinding tears saw, not the Christmas angel, but the Christ Himself. "I am Christmas." The words fell tenderly from the lips of the Master—in serving whom he had given up all—and He breathed upon him the very breath of Christmas, which is God come to man, the indwelling Spirit, called also the Comforter.

The Spirit of the Christ-Child

A Story for Intermediates

WHAT a splendid meeting the Boys' League had, and wasn't it just like Mr. Strite to plan a Christmas meeting for them? At his own home, too, and what fun they did have! Surely their leader was the best ever.

So mused Bob Tarbell as he trudged home from the wonderful evening at Mr. Strite's home; Christmas games and frolics and finally a big spread with all kinds of Christmas sweets. How happy he was! He did not mind the cold. Only two days, then Christmas and a whole week of holidays.

But best of all, didn't he have enough money saved to buy that coveted bicycle? He was hoarding his spare dimes and nickels all summer and now he had the much desired sum. Oh yes, he would go tomorrow and secure the very one he wanted, and the first pleasant day he would take a long spin out on the boulevard—and Bob suddenly came to a standstill, and after pausing a moment, dejectedly walked on, his hands rammed deep into his pockets and a scowl on his face.

Mr. Strite's after-dinner talk had just flashed through his mind. Why had he said that? Never in all his fifteen years had he been up against such an idea. Slowly walking on, then pausing again, Bob spoke

to anyone within hearing distance, "Sure, Mr. Strite didn't mean me when he said that. He doesn't know I am buying a gift for myself."

Walking on in the clear, cold starlight, he again recalled the final words of his beloved leader: "How at this blessed Christmas season we should strive to enrich others! How the spirit of the Christ-child would enter each heart if He would be sure of an abiding place; and would have each one carry some joy and blessing into the lives of those less fortunate than ourselves." His final words, however, just simply stuck to Bob and could not be forgotten: "Boys, it is when we forget ourselves that we do the things that will be remembered. Do you know of anyone who needs just you to make him happy this Christmas? If you do, go to it."

Was Mr. Strite speaking directly to him? Of course, Bob knew someone who needed him. Wasn't Dick Frazer laid up with a broken ankle which refused to heal? Didn't he know as well that Doc Strayer said as soon as he would have a strong pair of crutches he could walk about, even go outdoors, which he longed so much to do after his long confinement. Bob also knew that Dick's widowed mother was unable to secure the coveted crutches.

Oh, yes! Bob knew all this and he also realized that if he would want the spirit of the Christ-child to dwell in his boyish heart, according to Mr. Strite's teaching, it was up to him to furnish that necessary pleasure to Dick, and here Bob hastily gulped down a big lump which persisted in rising to his throat and which, big boy as he was, almost made him cry.

What glorious times he had planned for the holidays and for the coming summer and now his pleasure was all spoiled and by his best friend at that.

Never was a harder battle fought than the one fought by Bob that night under the stars, nor a greater victory won than that victory over self. Only he and the chiefest of all Masters knew how the struggle helped him in after years.

When he finally reached home plans were already formulating that insured the happiness of Dick Frazer.

Christmas dawned bright and clear, and early in the morning Bob left the house with an odd, bulky package under his arm and almost ran to deliver his message of Christmas joy.

Mrs. Frazer, with tear-stained cheeks, answered his merry ring and she was greeted by Bob's "Merry Christmas," and, without waiting for a reply, he started for Dick's room. Mrs. Frazer detained him a moment and then anxiously told him not to mind if Dick was cross and unfriendly. He was very much disappointed and consequently his temper gave way. "You see," she said sadly, "he expected to be around on Christmas Day, but he will have to wait a little longer," and she slowly led the way to Dick's room.

"Hello, old scout! Merry Christmas to you," and not noticing the scowl on Dick's face, he gripped his hands, making him squirm and laugh in spite of the sulks.

"How would you like to take a walk today?" And hastily tearing the wrappings from his bundle, disclosed to Dick's amazed eyes the thing he was longing for, and which meant so much to him who was so eager for the great outdoors after his long siege.

How his eyes shone as they helped him walk on his new legs. How fast they all talked, and how hard Bob had to swallow to keep that worrisome lump from coming up and making him cry, but this time for pure joy.

The strangest part of it all was that scout Bob didn't even think of the coveted bicycle and the pleasure he expected to derive from it.

"Whatever made you think of me?" asked Dick, after he had mastered the art of walking, and sat down to rest before taking a long waited for trip downstairs.

"Oh, we League fellows always think of others," Bob carelessly answered, and then hastened to give Dick a cordial invitation to join their band.

"We have great old times and maybe Mr. Strite isn't some leader. He makes us fellows do just anything he says. Gee, he is some fellow!"

How bright the sun shone and how crispy cold it was as Bob hurried home. Did Christmas bells ever ring so loud and clear before? Surely all nature seemed filled with the Spirit of the blessed Christ-child, but nowhere did He dwell so richly as in the heart of Bob Tarbell.

—

THE MESSAGE OF THE ANGEL

"And there were shepherds in the same country abiding in the fields and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone around them; and they were sore afraid. And the angel said unto them: 'Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, who is Christ the Lord.' And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: 'Glory to God in the highest, peace on earth, and good will toward men.'"

Christmas of Old

FOR sixteen or seventeen centuries Christians have celebrated the twenty-fifth of December as the birthday of our Lord. The first certain mention of this date as His birthday is found in 354 A. D. Earlier references are probably interpolations, by later writers, in the words of the Fathers.

The Church Fathers of the second century speculated a good deal about the time of Christ's birth. Some put it in the month of May, some in the month of April, while Clement put it on November 17 of the year 3 B. C. In those days symbolical reasoning was common, and we do not therefore wonder when we find one writer arguing that the world was created perfect, trees in leaf, flowers in bloom, therefore in spring, and when the moon just created was full. Now, he says, the moon was created on a Wednesday. The twenty-eighth of March suits all these conditions, therefore Christ, the Son of Righteousness, was born on March 28. The fact is that different dates were celebrated in those early years. In the West the twenty-fifth of December gradually gained in popularity, and this date finally spread to the East and was universally accepted.

It was not until the fourth century, however, that Christmas became a church feast. It was in this century that the Manichæan doctrine threatened to prevail in the church. The chief tenet of this doctrine was that Jesus was not born at all, or, if born, was not a flesh-and-blood person, but a phantasm. Christmas was a protest against this view, since it especially emphasized his birth in the flesh.

December 25 was a feast day in Britain long before Christianity reached the country. In fact, in ancient Britain December 25 was New Year's Day, and Christmas eve was what was called Modranecht, mothers' night, in which night-long ceremonies were performed.

The word Christmas comes from Christ and the word mass, a church festival; Christmas is Christ's festival.

Hilarity and festive gladness characterized Christmas from the earliest times. We must remember that common people in those days could not read, and a large part of their religious education was given through pageants, ceremonies, and shows. In England as well as other lands the Christmas festival brought joy and generosity that were essentially Christian, and all the customs circled around this idea.

One of the ancient ceremonies was that of bringing in and placing upon the open hearth the Yule log. Originally this was a Danish and Saxon pagan custom intended to symbolize the return of the sun with its increasing light and heat; but the church appropriated the idea and applied it to Christ, the true Sun and the true Light. The Yule log was dragged from the forest, and each wayfarer that passed it on its way doffed his hat to it, for it was the emblem of good promises, and its heat and flame would burn out old animosities and renew old friendships.

It was inevitable that carol singing should become associated with Christmas joy. In the ancient Church the singing of chants by choirs was common. In ancient Britain the people were accustomed to Yule and wassail songs, of heathen origin. The priests introduced the carol to take the place of these pagan songs. The singing of Christmas carols is common to this day, especially in Italy. In the old days itinerant minstrels and singers often wakened good people from their midnight slumbers by singing carols. The "waits," or bands of instrumental and vocal performers, no longer go from house to house or from hamlet to hamlet. Other times, other manners.

In the English manors of the Norman period the hall was the principal part of the building. It was very large, and in it the whole family and all visitors gathered. In the center was the hearth around which, at Christmas, family and guests seated themselves. Here came the wandering minstrel to sing his lays. Hospitality was unbounded. No one was ever turned away at Christmastide. There must have been much ostentation, for the cost of Christmas festivals became so great that many of the nobles were forced to abolish them.

The Christmas tree comes from Teuton countries, while plays and farces grew up in the ancient Church in an attempt to teach the people through eye-gate.

Many abuses were connected with the observation of Christmas. Merrymaking went beyond all reason at times. The day was robbed of its sacred character and became a day of carousing. There is little wonder that the Puritans cut Christmas out of their calendar. Until a few years ago, Christmas was not celebrated in Scotland at all. This was not because of superior piety on the part of the Scotch, for they caroused a week later, on New Year's Day, to their heart's content. It was merely a result of the opinion of the reformers in the stern days of John Knox.

Christmas today is a day of festive joy, a day of worship and good will. It serves a useful purpose, and it will remain with us for centuries to come.

Christmas in Many Lands

IN the Scandinavian countries, with the exception of Denmark, they always have a white Christmas. The country is beautiful in its glistening dress, and the snow-laden trees remind one of the fairy-land of dreams.

One of the prettiest customs is that of placing on a pole in the garden or yard, or outside the window of city houses, a small sheaf of oats, so that birds as well as men and women may have their Christmas meal.

Christmas is a holiday. In every house stands a Christmas tree. In the homes of the rich this is a large affair, while in the homes of the poor the tree may be only one or two feet high; but all have a tree of some sort.

Christmas Eve is the time of the family gathering. Every member must be present, if possible, at supper that night. It is a time of largeness. The poor are generously remembered, and there is hardly an empty larder on Christmas Eve.

The decorating of the Christmas tree is a secret. Only father and mother are admitted to the room in which it stands. To the children's joy of Christmas is added the joy of expectation. On Christmas Eve, then, the tree is lighted, and when all the candles are ablaze the doors are flung open and the children troop in. The whole family clasp hands, form a circle, and march thus around the tree, singing Christmas hymns. Then the packages are taken from the branches and given to those whose names they bear. There is no happier evening in the whole year than Christmas Eve in Scandinavia.

In Australia Christmas is celebrated in the middle of their summer. Of course it cannot be the same as in the dear home land. Some of the English customs are retained, to be sure; but the atmosphere of Christmas is lacking, and even the singing of Christmas carols cannot produce the illusion of an English Christmas. Parties, like English gypsy parties, are got up, and the people have a good time in the open.

In Scotland, Christmas Day is only beginning to be recognized. Not many years ago it was not even a holiday, and passed without ceremony. This was the result of the attitude of the Covenanters, who cast off Rome and all her works, good and bad.

Christmas Day in France passes like any other day. Business as usual! The streets are crowded with people carrying on the ordinary transactions of life, and there is little, except the shop windows, to remind one that Yule has come. On Christmas Eve church services are held and the people listen to beautiful music. Sometimes these church affairs are gorgeous pageants. But the genial spirit of Christmas that one knows from Anglo-Saxon countries or from Teuton lands is not at all prominent.

And yet this spirit is not wholly wanting. There are gifts to the children, sheaves hung out under the eaves of the houses for the birds, and even the house cat is given as much as it can eat for its Christmas dinner. In France Christmas is essentially the church festival, and New Year's Day is the social occasion. In Provence, however, the people have processions and present incidents from Bible story, such as the flight into Egypt.

Germany has always loved Christmas, and perhaps makes more of it as a feast day than any other European nation. There are Christmas trees everywhere. Public markets on the streets sell trees of all sizes, millions of them. The day is celebrated in about the same way as in Scandinavia.

The Russian is a child of song, and Christmas for him is therefore largely a song festival. It was customary at one time, and may still be customary, for the people to fast until after the Church service on Christmas Eve and to pray before their icons. The church services were elaborate affairs, as in Roman Catholic countries. House parties were common, and the young folks feasted and played merry games. In some districts the priest visited every house in his parish and blessed the houses, sprinkling holy water upon them. What the revolution may have done to the Russian Christmas we do not yet know.

In Spain and Italy Christmas is kept sacred. It is a time of good fellowship and good will. In Spain there is a beautiful belief that on Christmas Eve the Virgin comes to every house in which she can find a picture of her son.

All in all, in spite of superstitions and misuse, Christmas has enriched the world. It touches a tender spot in the human heart, and calls up beautiful pictures in the mind: songs of angels, Wise Men following a star, a Babe in a manger, shepherds in the field, shepherds worshiping the Babe. Christmas softens our asperities. It is creative, making good will. It is a touch of heaven in this earth-life of ours.

THE BIRTHDAY OF THE KING

"Oh, come, let us worship and bow down!

"For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end."

Christmas at Our Two Lutheran Settlement Houses in Philadelphia

IT was growing near Christmas. The children who came to the Settlement knew it, and so did the workers there and the teachers who had been in charge of the various classes throughout the year. You knew it from the way in which the boys and girls hastened to join the classes in order to come in for a share of the good times, and the helpers knew it also, as they thought of the preparations and busy times ahead.

"It's just like being Santa Claus himself," was the thought of one of the workers, as at two o'clock in the morning of the day on which the festivities began the last bundle was wrapped, tied and labeled.

Several evenings before Christmas the teachers and the workers met for a party. Not a party purely for their own pleasure, but one in which to make ready for the children of the neighborhood, and give them a bit of Christmas. Christmas would not be Christmas without a tree, so the large part of this party was the trimming of a big tree, with electric lights and everything complete. Decorations added to the festive air of the room used for all the festivities.

The next day, while the bustle and preparation for the great holiday went on, one of the workers hurried out to the outskirts of the city, there to meet with the Juniors of one of our churches at their Christmas party and to tell them of the boys and girls of the Settlement and the work there. These children under the direction of their leaders had been making garments, and filling stockings with candy, and gathering toys and games, and the next morning an automobile brought to the Settlement a large consignment of these articles. Without this gift, and those which came from various other groups of children in the churches, there might not have been enough to go round, which is always a catastrophe, especially at Christmas time.

The Babies' Party came first. Poor, sick babies, who had been helped in the clinic held weekly, were brought by their mothers, and the mothers, who were away from their home duties so rarely, enjoyed the music, the cocoa and cake—and the brief Christmas talk on the Greatest Babe in the world—more than those accustomed to such things can imagine. Little gifts were distributed to the babies.

Next came the Kindergarten Party. With song and story and recitations, the little folks, who had been singing and learning Bible verses for this great occasion since November, in the presence of their admiring mothers and friends, celebrated the Birthday of the Christ Child. How precious to them were the toys and stockings filled with goodies with which clasped in their arms they left the House!

The "big" event of the Christmas celebration was the Girls' and Boys' Party. To this were invited the boys who had belonged to the Boy Scouts, the Girls' Club, and the members of all the classes—sewing, drawing, music, carpentry, domestic science. They sang Christmas carols, the old, old, yet ever new, story of Christmas was told, and then they listened to Van Dyke's story of "The Other Wise Man," told while pictures illustrating the same were shown on the screen. Gifts—ribbons, dolls, books, games and candy—were distributed, and happiness beamed on every face.

There were also many special things to do. There were shut-ins to be visited, and cheered with a little flowering plant left behind to spread cheer far into the next year. Toys were to be taken to a cripple boy who never left his room. The gifts of the children who were sick were to be taken. And there were many families in the neighborhood whose only bit of Christmas cheer was what the Settlement would provide. Baskets were sent these, and with the help of several of the churches of the city many were remembered with the good things of the season for their Christmas dinner. Gifts were to be taken to members of the Mothers' Club, also, who had had a quiet little celebration the week before, when Dickens' "Christmas Carol" was told. Aprons, stockings, and practical gifts, with candy added, were welcomed by these mothers.

Christmas Eve was a dismal night, with a downpour that chilled everything but the Christmas spirit; but as we hurried along through the dark, narrow streets on these errands of love and cheer, our hearts sang with the joy of the season, and with a good measure of it, for we felt that we were messengers of Him, Whose Birthday we were celebrating.

* * * * *

The Christmas spirit had prevailed for a long time before Christmas at our Italian Settlement also. Perhaps none enter so heartily into the celebration of such a festival as the Italians; they are religious by nature and love show and festival occasions. So for weeks an air of expectancy

filled our Martin Luther Neighborhood House at every turn.

No extensive decorations, no series of "good times" were needed to add to the joy of the occasion here. The significance of Christmas as the Birthday of Jesus had entered into the heart of every child. There was a Christmas tree; it stood in the church in all its stately beauty, gay with bright ornaments and decorations, a source of joy and admiration to the children, for they have none in their homes.

The celebration centered round one big festival, in which Sunday School, Kindergarten, Mission Band, and Sewing School all joined. It was one big joyous occasion for all.

Long before the hour set for the services to begin, the children gathered in their accustomed places in the Neighborhood House, and from there they were taken over into the church. What an auspicious occasion it was! They were going into the church! A certain fitness of things lent an air of solemnity to even the liveliest boy. Row after row of bright, shining faces—black eyes filled with hardly suppressed excitement and joy—beamed up at the teachers.

The audience gathered to help celebrate with the children was of two elements.

There were, first, the Italian mothers and friends, with bambino in arm, who, grateful for the things for which the Neighborhood House stands, had come to see how well Conchetta and Tony or Philomena could say their "pieces." The opportunity thus presented to give the Christmas message to the families thus represented is not one to be missed. The surest way to transform their neighborhood is to have the children lead the way by bringing their parents.

Then there were the representative people from the various churches of the city, who believe in the vision that the Italians of Philadelphia can and should be gathered into our Lutheran fold, and who by their help and co-operation are making the work of the Neighborhood House possible, and who have come to look upon this Christmas festival as an annual affair not to be omitted from their Christmas program.

There was no fine, eloquent discourse, no choir to render special music, yet there was a reverence and worshipful spirit about the whole which was contagious, which was visible in every part of the exercises.

The program was just a simple retelling of the Christmas story by the children; a brief, bright reciting of Scripture verses, interspersed with the old Christmas carols to make a complete narrative. It centered around five themes of the Christmas story, and for each there was an appropriate hymn, recitation, and reciting of Scripture passage. The prophecy of old now to be fulfilled, the Babe in the Manger, the angel and shepherds' story, the story of the wise men, and Christ, the Desire of all nations, were graphically told by the children in rapid succession. Other carols were sung between each division, and the whole thus linked together to give the Christmas story in its completeness.

How they sang! How their clear, melodious voices rang out in the words of "As Each Happy Christmas," or were reverently lowered as they sang "Away in a Manger"! As question after question was asked by the teacher, back came the answer from a hundred children—a Scripture passage giving that answer. These children KNEW the Christmas message; they had something before which all the inane Christmas carols and mediocre Christmas recitations paled into oblivion.

I wonder how many of the children in the Sunday Schools of our churches anywhere could do better?

Of course, there were gifts for the children—Christmas would not be Christmas without gifts—but as we left we felt that the children—and we, too, for we could not but be impressed by the message of the season as presented by the children—had received something of infinitely more value than any material gifts, however great their intrinsic value.

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HOTEL RULES FOR GUESTS

Guests are requested not to speak to the dumb waiter.

Guests wishing to get up without being called can have self-raising flour for supper.

Guests wishing to do a little driving will find a hammer and nails in the closet.

If the room gets too warm, open the window and see the fire escape.

If you're fond of athletics and like good jumping, lift the mattress and see the bedspring.

If your lamp goes out, take a feather out of the pillow; that's light enough for any room.

Any one troubled with nightmare will find a halter on the bedpost.

Don't worry about paying your bill—the house is supported by the foundation.

—❦—

Father ruefully gazed at his last dollar. "Money has wings, and house rent makes it fly," he said. "Yes," said his fifteen-year-old son, "and some houses have wings, for I've seen many a house fly." "You're smarter than your old dad, maybe, my son, but I always thought that no part of a house except the chimney flue."—*Continent.*

Two Christmas Hymns

The "Magnificat" and "Gloria in Excelsis"

THE "good tidings of great joy" have inspired countless hymns of praise. Naturally the earliest of these glad outbursts have been treasured ever since. Foremost among these are one from human lips and the one from the heavenly chorus. The first is the "Magnificat," the words of the Virgin Mary as she met Elisabeth (Luke 1:46-55), the name being given it from the opening word of the Latin translation, "Magnificat," "Magnifies." The second is the "Gloria in Excelsis" ("Glory in the highest"), the first words of the Latin translation of the angels' song at Bethlehem, Luke 2:14.

Mary's song has been styled "the most magnificent cry of joy that has ever issued from a human breast." That her feelings found expression in so apt Scripture phrases speaks of her familiarity with the Old Testament. Hannah's thanksgiving over the birth of Samuel follows the closest parallel; but besides this the few verses contain among other passages fragments from the Pentateuch, Isaiah and Micah, Job and several psalms.

From the early days of the Christian Church the "Magnificat" has been used in public worship. The Eastern Church gives it a place in the morning prayers. From the sixth century it has been heard in the evening service of the Roman Church. It forms a part of the order of worship in the Church of England and in the Protestant Episcopal Church in the United States. The evangelical churches of Germany have long used a German translation of it. Thus in thousands of churches in Christendom it is daily to be heard. The common form is that in which it was first given, but a few metrical versions have been made. Notable among the many fine musical settings given to the hymn by great composers are those by Handel and by Henry Smart.

The angels' song as given by Luke was early introduced into the forms of worship. But this was soon made the basis of the more extended hymn, the "Gloria in Excelsis." This is sometimes called the Greater Doxology in distinction from the Lesser Doxology or "Gloria Patri," "Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end."

The Alexandrian manuscript, belonging to the fifth century, gives the "Gloria in Excelsis" in Greek in the form then prevailing; and with slight variations it is found in some other writings of that period. As it reads in the Alexandrian manuscript it has been thus translated: "Glory to God in the highest and on earth peace, good will among men. We praise Thee, we bless Thee, we give thanks to Thee, we worship Thee, we give thanks to Thee for Thy great glory, O Lord, heavenly King, God the Father almighty, Lord the only begotten Son, Jesus Christ, the Holy Spirit. O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest on the right hand of the Father, have mercy on us; for Thou only art holy, Thou only art the Lord Jesus Christ to the glory of God the Father."

A manuscript of the eighth century gives a Latin version of the hymn differing in some particulars from the Greek.

The Scottish prayer book follows the Greek with few differences. The English prayer book makes use in the main of the Latin form followed by the Roman Church. The closing phrase, "Thou only, O Christ, with the Holy Ghost are most high in the glory of God the Father," comes from a relatively recent source now unknown. In the Roman and English churches the hymn is used in connection with the Lord's Supper.

The translations have served as the basis of several English hymns, most of them following the Latin form. A German hymn springing from the "Gloria in Excelsis," together with the tune written for it, won in Germany as early as the sixteenth century a wide popularity, which has continued. This in turn has been the source of other English versions. So the original Christmas hymn has been constantly awakening fresh echoes.

—❦—

SAID THE CLERK—HUH!

She was distinctly a foreigner. She asked for talcum powder.

"Mennen's?" asked the clerk.

"No, vimmen's."

"Want it scented?"

"No, ay better take it with me."

—❦—

A German soldier in his dugout woke suddenly to find his sleeping companion shaking him.

"What's the matter, Fritz?" he asked drowsily. "I've been having a beautiful dream. I dreamed that the war was over and that I was home again kneading the dough in my little bakery."

"All very nice for you," panted the other, "but I was the dough."—*Boston Transcript.*

—❦—

Men, like nails, lose their usefulness when they lose their direction and begin to bend. —*Walter Savage Landor.*

A Very Happy and Blessed Christmas To You and Yours!

Early? —Yes! —But

THE BOARD OF MINISTERIAL RELIEF

Wants to Help Insure to You
Such a Christmas

BY ASKING YOU TO GIVE
A CHRISTMAS GIFT
TO THE RELIEF WORK OF THE BOARD

That Will Spread the Christmas Spirit Through the Year

For the Needy Servants of the Church,
Their Widows and Orphan Children,
That Will Make Borrowing and Interest Paying Unnecessary.

We Can Give Only as the Church
Fills Our Treasury

"Freely Ye Have Received. Freely Give."

Individuals, Churches, Sunday Schools, Young People's Societies,
Woman's Missionary Societies!

Send a Special Christmas Offering

to the

BOARD OF MINISTERIAL RELIEF

of the

United Lutheran Church in America

15th and Race Streets
Philadelphia

EDGAR GRIM MILLER, D.D. ..... *Executive Secretary.*

Hints for Your Social Meeting

AT the Christmas season, when festive occasions galore are the rule, games and entertainments on a larger and more elaborate scale should be given in the League, and a social with some features requiring preparation and some games in which all can join should be used. Here are a few:

ANIMATED SPELLING MATCH.—Leaders choose sides as in the old-fashioned spelling match. A letter large enough to be plainly seen is hung about the neck of each person. Each side should have one alphabet and a few extra vowels. As the words are called, the persons whose letters form that word arrange themselves as quickly as possible, the side first completing the word with the letters in proper order gaining the point. It is a good plan to have a list of words prepared beforehand, utilizing as many different letters as possible. If there are particularly clever spellers in the group, two of them may be chosen as captains. The captain whose side has won may give out the next word. Otherwise, it is better to have an impartial umpire to pronounce all the words.

CHARADES.—These are old but ever new and are especially good for girls and boys who do not know quite what to do. Two leaders are named, who choose sides until the entire company is divided. Then each group in turn acts out a word. Usually there is a separate scene for each syllable. If the audience cannot guess when all the syllables have been acted, they may demand that the actors portray the word as a whole. For example, "ingratiate": Scene one, a country inn; scene two, a girl buying a suit; chooses a gray one; scene three, "she" instead of "he" is made important; scene four, eight persons or objects; total, girl in gray eating. Remember, that the syllable is acted entirely by sound, not by spelling. Some good words are metaphysician (met-a-physician); paradox (pair-o-docks); metaphor (met-afore); Cicero (sissy-row); Shakespeare (shake-spear); Benjamin (Ben-jam-in); Galveston (Gal-vest-on); Milwaukee (mill-walk-key); misunderstood (miss-under-stood); Filipino (fill-lip-I-know); Pekin, China (peek-in-china); Robinson Crusoe (robin-son-crew-sow); perpetuate (purr-pet-you-ate).

ACTING PROVERBS.—The whole company may be divided into two teams, as in charades, or a single person may be required to do the guessing. One group retires and decides upon a familiar proverb, which it acts out before the other group. When the audience has guessed it takes its turn at choosing and acting. The only help permissible is to give the number of words in the proverb being acted. Here are some that have been used; they will suggest others: "A stitch in time saves nine"; "Don't count your chickens before they are hatched"; "Honesty is the best policy"; "A bird in the hand is worth two in the bush"; "Where there is a will there is a way"; "A rolling stone gathers no moss."

ACTING ADVERTISEMENTS.—These may be carried out in the same way. There are two usual methods: One suggests a familiar phrase or slogan; the other reproduces a frequently used illustration. A young girl sits reading a book marked "Ghost Stories." Her eyes close. A shadowy figure approaches. (A stuffed sheet and pillow case pulled by strings answers very well.) She moves. It rises. She screams, "It floats!" The audience should recognize "Ivory soap." A procession of yawning persons, each with a candle, suggests "Time to retire."

CIRCLE GAMES.—Drop-the-Handkerchief, London Bridge, Jolly is the Miller, Looby Loo, and many other singing games of childhood are of perennial interest. Descriptions of all these and many others, both new and familiar, are to be found in Miss Bancroft's book, "Games for the Playground, Home, School, and Gymnasium."

SPOON PHOTOGRAPHY.—One conspirator leaves the room. The company decides whose photograph shall be taken. The remaining conspirator holds a silver tablespoon before that person's face and then calls her accomplice, who looks intently into the spoon and at the different persons. She finally recognizes the likeness. Meanwhile the one who "took" the photograph is sitting in the same position and imitating all the poses and motions of the one whose "picture" was taken.

MAGIC QUESTIONS.—The company decides on a certain object. The one who left the room returns, and the one who remains asks: "Was it this vase?" "Was it this rose?" "Was it this chair?" and then, "Was it this?" (the object agreed upon), to which the other answers, "Yes." The signal is that something with four legs—chair, dog, table, etc.—shall be mentioned immediately preceding the proper object.

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If you want to succeed in the world, you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on the dry land will find that the seventh wave is a long time coming. You can commit no greater folly than to sit by the roadside until some one comes along and invites you to ride with him to wealth or influence.—*John B. Gough.*

General Secretary's Letter

DEAR LUTHER LEAGUERS:

When I ended my last letter I was proceeding across the country from Kansas City to Atlanta. At Atlanta I had the pleasure of spending a day with Pastor Reisner, a man with a big job before him, viz., to put Lutheranism on the map in Atlanta.

Atlanta is called the New York City of the South. Of course, there is no comparison, there is but one New York in the world. But it is a progressive city with large industries and large churches. We have but one congregation with a small building. The people, however, are awake and liberal and will doubtless arise to their opportunity and responsibility. Atlanta is the home of the Georgia Tech School, and of the popular Coca Cola. Fort McPherson and Camp Jessup are located in Atlanta, and the latter has a very popular Lutheran chaplain in the person of Rev. L. D. Miller.

From Atlanta we wended our way to Spartanburg and then to Columbia and looked in on the southern branch of our Publication House. From here our way led to Little Mountain, where the Young People's Missionary Federation of South Carolina was in session. This organization changed its name to the Luther League of South Carolina, and upon receiving the request of the United Lutheran Church that it affiliate with the official young people's organization (the Luther League of America), adopted the following resolution:

"Whereas, The Federation of Lutheran Young People's Societies of South Carolina has had under advisement and discussion the propriety of joining forces with and becoming a part of the Luther League of America; and,

"Whereas, The said Federation, in regular convention assembled, has voted to defer such action until a future date; and,

"Whereas, It is the consensus of opinion of the said Federation to unite with the said Luther League of America at such time as we deem advisable and proper; therefore, be it

"Resolved, That this Federation hereby expresses its appreciation to Mr. Harry Hodges, General Secretary of the Luther League of America, for his presence at this meeting of the Federation, and for his helpful information in connection with the proposed merger, and that this resolution is hereby our official acknowledgment of his visit."

The convention theme was "Our Need of Jesus." At this convention the men constituted the majority, something seldom seen at a church gathering.

We then wended our way to Raleigh, N. C., and addressed the League and congregation of Trinity Church.

Raleigh is named for its founder, Sir Walter Raleigh, and is one of the real old cities of the land. It is the capital of North Carolina and the old Capitol Building, erected in 1834, has walls three feet in thickness. This is the second Capitol Building, the first having been destroyed by fire.

From Raleigh we proceeded to Richmond, where the Virginia Synod was in session, to present our cause. A committee was appointed for the purpose of organizing a Luther League of the Synod of Virginia.

We then started northward to attend the meeting of the Intermediate Committee, an account of which will appear in our next letter.

Wedding bells have again rung in Pennsylvania Luther League circles. Rev. J. F. Fiedler and Miss Sarah Mayberry have joined forces and gone to our India mission field. May God's richest blessings attend them.

Yours very truly,
HARRY HODGES.

P. S.—The article, "Every Day Thanksgiving," in the November REVIEW, should have been credited to the Women's Missionary Society, which, with this month's article, "The Very Breath of Christmas," can be secured from them in leaflet form.

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BETHLEHEM

The city of Bethlehem has about 10,000 inhabitants. Its peculiar streets and people and hovels point back to the long ago. The Church of the Nativity, supposed to stand where Jesus was born, was built by Queen Helena in the fourth century, and it is the center of interest in the place of the Saviour's birth. It is owned by the Latins, the Greeks, and the Armenians. Forty-four of the pillars are out of Solomon's temple and the wood used was brought down from the Cedars of Lebanon. The tomb of Jerome, who translated the Scriptures into the Latin tongue, and Eusebius, the father of Church history, are in this, the oldest ecclesiastical edifice in the world. Portions of the manger, held together by modern material, are shown in the magnificent grotto below. The spot where Jesus was born is marked by a silver star. The Well of David is shown on the edge of Bethlehem and beyond this is the shepherds' field where an angel announced the birth of Christ and a heavenly host sang His glory. The German Lutheran church there is a fine Gothic structure with beautiful art glass windows, delicate frescoes, and over the altar is the inscription in German and Arabic, "Behold, I bring you good tidings of Joy."

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, I. S. Runyon as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

THE CHRISTMAS SHOPPER

Christmas shopping ought to be different from shopping the rest of the year, for the true spirit of the season should enter in, to soften asperities and invest with an atmosphere of friendliness the prosaic details even of a commercial transaction. Those who think of others in the purchase of seasonable tokens will do well to manifest thoughtfulness also for the weary saleswoman, for whom the holiday season spells harder work than ever. They will remember that the purveyors of merchandise are only human like themselves, and they will be patient in the rush hours and amid the crowds of Christmas travel and before the belated bargain counters.

Unless one carries to the buying of the Christmas present the Christmas spirit, the gift certainly loses much of its meaning. Too often we find the shopper rushing about with a distracted air at the last minute saying, "I entirely overlooked Uncle Ebenezer, and if he's left out he'll never forgive me." The perfunctory remembrance, bestowed from a sense of reciprocal obligation, has about it nothing of the free grace that makes the meaning of every evidence of love. If in the very act of bestowal we are begrudging, even though we do not sing the song of hate, we certainly deserve small gratitude.

One way of diversifying the Christmas package from all the others of the year is simple and inexpensive, and yet the sequel is great good to the host of the afflicted. That way is to buy and affix the little Red Cross seals that help (at a cent apiece) to support the warfare against tuberculosis. It is about the largest pennyworth that one can buy these days. Let us purchase and use the stamps not parsimoniously, but in numbers sufficient to make them count substantially toward a noble and a useful remedial undertaking.

THE BABE OF BETHLEHEM

Of the whole year, Christmas is the most joyous season. The streets look like a fête champêtre. Everyone tries to be happy. In this season that perfumes the year with gladness, joy is a prevailing feeling. No one should feel morose. Christmas is too full of joy for that. Even the wanderer, looking up to the sky, is reminded by the starlight of the strange new light that fell upon the Judean plain long ago. The tintinabulations of the merry Christmas bells tells the sweet story of old, of peace on earth, good will toward men. The tenant in the garret feels a thrill of joy, or experiences a new hope. The rich feel more charitable, loosing their purse strings to the magic spell of the good news from heaven. The poor feel less poverty stricken because they know God's most blessed gift to men is a gift to them. Over and over again all can say, "Unto us a Saviour is born."

The interest in Christmas is growing. Its blessings are spreading light, and cheer, and gladness in the world, even in many homes where darkness and poverty reigns. Every year thousands of sermons are preached on the wonderful story. Books are written and read about it. Hymns are penned and sung concerning it. Artists and engravers are painting and engraving numberless pictures, to set before our eyes and hearts the attractive picture of the Christ-child's birth.

O the growing marvel of Christmas! The babe of humble parents, cradled in the manger, is honored by the great civilized world. His birthday is celebrated each year with more elaborate preparation and with constantly increasing splendor. Out of a rude age, from His despised Nazareth home the gentle Saviour stretches forth His hands to lay them on the world's latest and finest civilization. The imprint of His touch is upon its morality and religion. Again and yet again as each year the sea-

(*Continued on page 29*)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

GENERAL

The attention of our Leagues and Leaguers is directed to the advertisement of the Board of Ministerial Relief on another page. Cannot we as individuals and leagues make a Christmas gift to this most worthy cause.

HARRY HODGES,
General Sec'y.

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LUTHER LEAGUE OF NEW YORK STATE

TWENTY-EIGHTH ANNUAL CONVENTION, SYRACUSE, SEPTEMBER 19, 20, 21, 1921.

BY ALICE H. ALBING.

The twenty-eighth annual convention of the New York State Luther League was held in St. John's Church, Syracuse. The Rev. John Wittekind, pastor.

The addresses of welcome were fittingly made by Mr. A. W. Kiimman, Rev. Wittekind and Mr. Lane; for the local league, district league and the city of

REV. H. S. MILLER.

Syracuse, respectively. Rev. Herbert D. Shimer, state president, responded to these greetings.

The convention sermon "Heralds of Good Tidings" was delivered by Rev. F. F. Fry, D.D., of Rochester, taking as his text Romans 1-16.

A social hour was spent in the Sunday School rooms, at the close of the service.

The convention proper opened Tuesday morning, with devotional services conducted by the Chaplain, Rev. W. Karl Hemsath of Utica.

President Shimer gave a very gratifying report of his work for the past year and some very helpful ideas and suggestions for the coming year.

The Treasurer reported receipts for the year of $2,601.58 and disbursements of $2,467.24, leaving a balance of $134.34.

The statistical report showed that there were 68 senior organizations with a membership of 3,367 and 4 junior societies with a membership of 160, who contribute to local objects, $6,416.37 and to benevolence, $2,456.29. Eight of these organizations have library equipment, 18 use the "Topics," 19 the "Hymnals," 7 the "Luther League Literature Course," 42 hold religious meetings and about 275 subscribe to the REVIEW." (The foregoing report is not complete because several of the Leagues failed to comply with the requests to send in their reports.

The Executive, Finance, Inner-Mission and Extension Committees rendered reports.

The president read the 15 points of the Standard of Efficiency which comprised a banner league and asked how many leagues had measured up to these standards. Gilead League of Center Brunswick reported theirs as a Banner League with Incarnation of Brooklyn next, lacking but one point. The Front Line Leagues (13 points) were as follows: First English Church of Schenectady, the Wurtenburg League of Rhinebeck, and the league of the Church of the Messiah, Brooklyn. The Standard Leagues (10 points), Christ's L. L. of Brooklyn, St. Mathew's of Brooklyn, St. Luke's Cotta Club of Brooklyn, St. John's L. L. of Richmond Hill, and St. John's L. L. of Hudson.

Mr. C. C. Dittmer read a paper on the "Devotional Program for the Local League."

Miss Brenda L. Mehlhouse, Junior specialist of the Luther League of America, spoke on the "Social Program for the Local League." Following the presentation of this subject, Miss Mehlhouse answered many questions which were relative to her theme.

The nominating committee submitted its report. On motion, the secretary cast the ballot for the convention, and the following officers were declared elected for the ensuing year:

President—Rev. Harold S. Miller, Brooklyn.

Corresponding Secretary—Miss Catherine Shank, Albany.

Recording Secretary—Miss Mary St. John, Center Brunswick.

Treasurer—Mr. Clarence C. Dittmer, Brooklyn.

Archivist—Miss Dorothy Drewes, Yonkers.

Sister Catherine King of Jersey City, addressed the convention on "The Work of a Parish Worker."

The next speaker, Mr. Harry Hodges, General Secretary of the Luther League of America, gave us some good ideas on "New Methods" of conducting meetings.

The convention then adjourned to attend Junior, Intermediate, and Senior group conferences, which were presided over by Miss B. Mehlhouse, Rev. C. M. Teufel and Mr. H. Hodges, respectively.

The evening session was in the form of a banquet, Rev. H. S. Miller, acting as Toastmaster. Each district represented contributed a stunt.

The speaker of the evening was the Rev. Chas. D. Bauslin, D.D., secretary of the Board of Education of the United Lutheran Church.

At the Wednesday morning session, it was decided that spring is a more favorable time than the autumn to hold the annual convention. It was suggested that the date of holding the same be left in the hands of executive committee.

Rev. C. P. Jensen, chairman of the standards committee, presented his report, which was considered item by item, amended and adopted as a whole, which is as follows:

1—The holding of devotional services at least monthly, at which the Luther League Topics are used.

2—Regular monthly business meetings.

3—One regular social each month.

4—100 per cent. of the members daily reading the Bible.

5—At least one yearly meeting at which the cause of the ministry and the deaconate is presented.

6—An increase of members in good standing during 1921-1922 of 10 per cent.

7—A 33 per cent. increase during 1921-1922 of subscriptions for the Luther League REVIEW.

8—All state and district dues promptly paid.

9—A regular delegate at all district conventions.

10—A regular delegate at the 1922 state convention.

11—10 per cent. reading the Luther League Reading Course.

12—Some definite work done for two of the three following causes: Inner, Home and Foreign Missions.

13—25 per cent. of your members receiving "The Lutheran" in their homes.

14—One joint meeting with the Junior and Inter-

mediate leagues or with the young people of the Sunday School, or with the confirmation class.

15—100 per cent. of the members of the league attending the Church services.

1-15 points constitutes a Banner League.
2-13 points constitutes a Front Line League.
3-13 points constitutes a Standard League.

It was unanimously decided to heartily accept the invitation, extended by Mr. William Eck of Albany District, to hold the 1922 convention in Albany.

Rev. W. G. Boomhower of Troy, Mr. Clifford Rockwell of Utica, and Miss Louise Reiss of Long Island addressed the convention, using as their respective themes the educational, membership and inner-mission program for the local league.

The afternoon session opened with a brief devotional service conducted by Rev. C. P. Jensen.

President Shimer having been called home, the new president, Rev. H. S. Miller, took the chair.

Mr. C. C. Dittmer, chairman of the committee on resolutions, submitted the report of his committee, which was considered seriatim, amended and adopted as a whole, which is as follows:

1. That in view of the fact that the Luther League is the official young people's organization of the United Lutheran Church, we encourage and invite all young people's organizations connected with our Lutheran congregations to affiliate with and support the Luther League. We further recommend that each District organization be prepared to render a report on all such societies in their District at the next State Convention.

2. That we instruct the Literature Committee (or Corresponding Secretary if no Literature Committee is appointed) to send a letter to every Luther League connected with the State League giving a list of the Luther League literature including topics, "Review," reading course and other helps now available and that we urge Leagues to make use of this material.

3. That we give our hearty endorsement to, and encouragement of, Junior and Intermediate Luther League work, and that we recommend that each District League appoint a Junior and Intermediate Superintendent. These District Superintendents to compose the State Committee on Junior and Intermediate work, the chairman to be appointed by the State President.

4. That we approve the action of the State Executive Committee authorizing the Treasurer to communicate with the Luther League of America, requesting the cancellation of $350 "back dues" which are uncollectable and that the Corresponding Secretary be instructed to send before October 1st a copy of this recommendation to Mr. Harry Hodges, General Secretary, Luther League of America.

5. That in consideration of this cancellation of the amount by the Luther League of America, we, in turn, cancel all amounts now owed us by the Leagues of New York State up to December 31, 1921. Nothing in this resolution shall be construed to cover the $30 still due from the Buffalo District on account of unpaid 1917 and 1918 District dues.

6. That the president advise in writing the duties of the officers and committe chairmen within one month after the convention.

7. That a special committee of five be appointed by the President at this convention to consider the suggested standard of efficiency for local Leagues, with the request that a report be submitted at the business session Wednesday morning.

8. That if it seems practicable by reason of expense and time involved, the preparation of an annual information sheet for distribution, giving vital information concerning the State, Districts and local Leagues. That this item be referred to the Executive Committee for decision and action.

9. That a vote of thanks be extended to the Finance Committee and to the District Treasurers for their commendable co-operation in the liquidation of the State indebtedness to the Luther League of America.

10. That we regret to note the fact that no statistical report has been received from the Rhinebeck District. We recommend that the President of the Rhinebeck District be requested to submit this report at once.

11. That the Treasurer be authorized to notify each District Treasurer on or about December 1, 1921, of the total membership reported for that District, requesting all changes in statistics be sent to him in writing before January 1, 1922. The figures thus approved shall be the basis for the charge for dues. Those Districts not reporting before that time shall be held responsible for the full payment of dues on the basis of the membership recorded on the Statistical Secretary's report to this convention.

12. That the Treasurer shall send a detailed statement to the respective District Treasurers on or about January 1, 1922, on the basis outlined in resolution No. 15. The District organization shall be held for the prompt payment of these dues.

13. That we instruct the Extension Committee, Eastern Section, to offer the assistance of that Committee in the strengthening of the New York District League, and that the Secretary be instructed to write a letter of appreciation and encouragement to the faithful President of that District.

14. That so far as possible the President be requested to appoint committees today so that the respective chairmen may have a brief meeting of their committees before the convention is closed.

15. That, if possible, a meeting of the chairmen of committees and of the officers be called at an early date to plan the work for the year.

16. That the President, Rev. Harold S. Miller, 5323 Fourth avenue, Brooklyn, N. Y., be notified in advance by the respective Districts of the dates of their conventions so that he may send to the District President any items of business which may be pertinent.

17. That the President express on behalf of the State League our appreciation of the hospitality and faithfulness of the Luther League and ladies of St. John's Church (Syracuse), as well as the untiring efforts of the Pastor, the members of the Church Council and everyone who has helped to make this convention an epoch-making convention in the history of the Luther League of New York State.

18. That a copy of these resolutions be sent to every local League in the State. The State Secretary will send enough copies to each District Secretary for forwarding to the Leagues in the respective District.

Rev. John Wittekind installed the newly elected officers for the ensuing year.

The following amendments were received which, according to the Constitution, will be acted upon at our next convention.

ARTICLE II—FAITH.

In conformity with the proposed action of the Luther League of America, we recommend the elimination of Article II—Faith—and in consequence the renumbering of the subsequent articles.

ARTICLE III—OBJECTS.

Section 6 of this article be amended by the insertion of "and Inner" between the words "foreign" and "missions."

ARTICLE IV—MEMBERS.

In place of the present article, we propose the following:

Section 1. Any young people's society connected with a church or institution affiliated with the United Lutheran Church in America is eligible to active membership.

Section 2. Any Lutheran young people's society connected with a church or institution not affiliated with the United Lutheran Church in America is eligible to associate membership and its delegates entitled to all privileges with the exception of holding office or membership in the Executive Committee.

ARTICLE VII—OFFICERS.

Section 1 be amended by

(a) By the omission of the phrase "one Vice-President for each District Association connected with it," and the substitution of the words: "a Vice-President."

(b) By the omission of the word "Archivarius."

ARTICLE VIII—COMMITTEES.

By changing Section 2 to Section 1 (Executive Committee) and the addition of the following: "It shall transact all business requiring attention between conventions, and shall render a report of its work at the annual convention. It shall consist of the President as Chairman, the elected officers, and three members to be elected at the annual convention, the terms of these three to expire one each year."

By changing Section 1 to Section 2 (standing Committees) and the changing of "seven" to "five" members each.

By changing Section 6 to Section 9.

And by the adition of:

Section 6. Literature Committee, whose duty it shall be to promote the use of Luther League literature throughout the State.

Section 7. Inner Mission Committee, whose duty it shall be to foster interest in Inner Mission work.

Section 8. Publicity Committee, whose duty it shall be to take care of all publicity matters in connection with the State League's work.

ARTICLE IX—OFFICERS, COMMITTEES, ETC.

Section 4 of this article be omitted.

ARTICLE XI—DUES.

The substitution of the following:

Section 1. The annual dues to this League shall be a per capita apportionment, the same to be derived by dividing the annual budget by the senior membership. The Districts shall be responsible for the collection and transmission of local dues.

ARTICLE XII—AMENDMENTS.

The substitution of the following:

Section 1. This constitution may be amended at any convention by a two-thirds vote of all delegates present. Such proposed amendment, however, shall be submitted at a session of the convention previous to the one in which it is voted upon.

The credential committee reported 60 registered delegates present and 31 visitors, making a total registration of 91.

Rev. H. Mackinson, secretary of the Lutheran Orient Mission Society, spoke on "Kurdistan for Christ."

The virtues and possibilities of Wagner College and Hartwick Seminary, in a scholastic way, as well as the environments, were presented in a most comprehensive way by Mr. Harry Kreider, who took preparatory work at Wagner, and Mr. Fred Heins, a theological student at Hartwick.

The following motions were made and seconded from the floor:

1. That the corresponding secretary write to the authorities at Wagner College and Hartwick Seminary, assuring them of our co-operation in spirit and materially aiding them in their cause.

2. That we suggest to these institutions that they form within their midst a Luther League.

Discussion on the financial condition of our treasury for the remainder of the year brought forth much lively discussion. It was moved and seconded that:

"The executive committee be instructed to act as a special finance committee to draw up a budget for the coming year and to lay the necessary assessment to support the same on the senior leagues of the state."

The delegates then pledged themselves to help defray the expenses of this convention. Great enthusiasm was shown and in scarcely a few minutes these pledges amounted to $175.

President Miller then appointed the chairmen of his committees:

Literature, Rev. C. P. Jensen; Press, Miss Dorothy Drewes; Inner-Mission, Miss Louise Reiss; Credential, Miss Viola Newman; Junior and Intermediate, Miss Elsie Schiermeyer.

The business session of the convention closed with the reading of the minutes and prayer.

The convention reached its climax at the Wednesday evening session, which was president's night.

Dr. G. A. Bierdeman of Albany represented President Oscar Kranch of the New York Ministerium, and Dr. S. G. Trexler represented the New York and New England Synod.

The singing of the Luther League Rally Hymn and the benediction closed the convention.

LUTHER LEAGUE OF KANSAS

TENTH ANNUAL CONVENTION, AT LAWRENCE, KAN., SEPT. 30 TO OCT. 2, INC, 1921.

By Courtney F. Mericle.

The cordial and most hospitable people of the Trinity Lutheran Church, of Lawrence, Kans., entertained the Kansas State League at its tenth annual convention, September 30 to October 2 inclusive.

The Convention theme being "Loyalty."

The first session was opened at 7.30 p. m. September 30th, with vespers conducted by Rev. Norman D. Goehring. Two very fine addresses were delivered during the evening. The first being "Loyalty to the Synod and the U. L. Church," by Rev. P. Mennenoeh of Eureka, Kansas. Rev. Mennenoeh specified loyalty as that which we put into the church, especially those things we do at a sacrifice to ourselves. Furthermore, he declared we should not be loyal only to our local church and officers, but also to the entire church system. The second address being given by Rev. R. B. Lantz, D.D., of Salina, Kansas. In his address, "Loyalty Tried and Tested," Rev. Lantz stated that loyalty was not measured by attainment but by effort. That loyalty consisted of deeds little and big. That we could not all of ourselves be loyal but first must surrender ourselves to God and let him touch us with the touch of loyalty. As examples he gave the test of Abraham, also the loyalty of Motherhood.

The latter part of the evening was very enjoyably spent in a "Get Acquainted" meeting.

On Saturday morning, at 6 o'clock, October 1st, a hike was made to Moon Lake, near the college campus, where a hearty morning meal was served by the Lawrence Leaguers. Upon return to the church at 8 o'clock devotional services were conducted by Rev. A. F. Crouse of Waterville, Kansas. Following the devotional service occurred the business session of the convention.

One of the most important features of the business was the adoption of the budget system, which was presented by the executive committee. This necessitated increasing the per capita dues to 60 cents a year.

Another important resolution adopted was to have a State league representative visit each local league during the year.

The State league also instructed the President to appoint a committee to confer with a similar committee from Nebraska and Iowa for the purpose of forming a general committee to formulate plans to bring the convention of the Luther League of America to the West in 1924.

The corresponding secretary's report showed an increase of 200 members in the various leagues in the past year. Also five local leagues joined the State League last year.

EDGAR W. HOLDEN.

The following officers were elected for the ensuing year:

President—Edgar W. Holden, Greenleaf, Kansas.

Vice-President—Walter M. Lantz, Chapman, Kans.

Corresponding Secretary—Miss Erna Ackelbien, Emporia, Kansas.

Recording Secretary—Miss Hope Selig, Lawrence, Kansas.

Review Secretary—C. F. Mericle, Greenleaf, Kansas.

Treasurer—Robert Tonsing, Atchison, Kansas.

Junior League Secretaries—Miss Catherine Ellenberger, Emporia; Miss Ruth Koogle, Chapman, Kansas.

Following the business, Miss Erna Ackelbien, of Emporia, gave an address, "Loyalty to the Luther League," in which she brought out that we must be loyal to the League as a League or we will never be able to be loyal church members after we have stepped from league to church work.

Rev. R. J. Wolf, of Greenleaf, Kansas, gave a very arousing and affective address on the subject "Loyalty to the Congregation," in which he mentioned the fact that before we may be loyal we must love.

He divided life of man into three divisions, the Thoughtless stage, Thoughtful for the present, and last, Thoughtful for the future. Rev. Wolf also stated that members of the congregation should be initiative in their work in the church, never wait for the other fellow to start the "ball rolling."

The next address was delivered by Harry Hodges, general secretary. This was presented as the Luther League Round Table, and was very instructive as to how to conduct various devotional services. A few of the various forms of meetings he gave and illustrated were: Initial Reading meetings, Psalm meeting, Favorite text meetings, Lessons on Bible characters and also Daily Bible Readings. As for league meetings, he gave the following: Favorite Hymn meeting, absent member meeting, Reporters meeting, candle light meeting and the meeting known as the hundred and one meeting.

Following this the delegates and visiting Leaguers were treated to an auto tour over the city of Lawrence.

In his evening address, "Leaguers Loyalty to Christian Education," Alfred J. Biel, of the Western Theological Seminary, Fremont, Neb., gave the following reasons why church schools are beneficial: first, because the church develops raw material into consecrated Christian leadership; secondly, those going to church schools return to church an intelligent and active laity and provides Christian statesmen to represent the nation.

The third session of the State League attended Sunday School and church Sunday morning, October 2nd. "The Challenge of the Times to the Lutheran Church" was the subject of an address given during the morning service by Harry Hodges. I am sure that there was not a Lutheran present who did not feel proud of the fact that he was a Lutheran, after listening to Mr. Hodges' highly enlightening speech upon such a purely modern subject. Mr. Hodges stated that eight per cent. of the Lutheran manhood of America joined the United States fighting forces during the great World War; that if other denominations had enlisted accordingly the United States would have had a fighting force of seven million men. This was stated merely as a fact, not in bravado fashion.

In the afternoon or last session of the convention the convention enjoyed an address by Mrs. F. J. Wertz, Junior State League Superintendent, of Omaha, Neb.

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ANNUAL CONVENTION OF THE LUTHER LEAGUE OF NEW JERSEY

DR. W. P. STEINHAEUSER.

The twenty-sixth annual convention of the Luther League of New Jersey was held in Epiphany Church, Rev. Paul C. Weber, pastor, Camden, N. J., September 13-14, 1921.

The convention key-word was "Stewardship," based upon I Peter 4:10.

The first session opened on Tuesday, September 13, at 10.30 a. m. After registration of delegates a devotional service was conducted by Rev. Paul C. Weber, pastor loci. An address of welcome was delivered by Mr. William E. Adams, Camden, president of the Southern District Luther League, responded to by the Rev. L. O. Schreiber, Ph. D., pastor of Calvary Church, Jersey City.

A business session followed which consisted of the reading of the 1920 convention minutes, appointment of committees and reports of officers.

Dr. W. P. Steinhaeuser, president of the Luther League of New Jersey, then delivered his annual address. The address was full of information of vital importance to the Luther League cause and contained a number of excellent recommendations for the building up of the work in the state.

The second session opened at 2 o'clock. Greetings were read from the state presidents of New York, Pennsylvania and Ohio. Personal greetings were extended by Mr. Harry Hodges, General Secretary of the Luther League of America.

One of the leading features of the program was an address delivered by Mr. Hakime Inadomi, a Japanese student taking a graduate course in the Mt. Airy Seminary in Philadelphia, who spoke on "Christ the Need of Japan." This was followed by a general discussion which proved enlightening in every way.

A Round Table entitled, "How Best to Build Up and Increase the Efficiency of Our State League," was ably conducted by Rev. John Kopp, A. M., pastor of Christ Church, Jersey City. A number of valuable suggestions were offered under this head.

At the conclusion of the afternoon session an automobile sightseeing trip was enjoyed by the delegates and visitors through the courtesy of the local Luther League.

A grand rally was held on Tuesday evening in Grace Church, Rev. Calvin P. Swank, S. T. D., pastor. The rally was opened by a devotional service conducted by Dr. Swank. An address on "Education for Stewardship" was delivered by Rev. J. Henry Harms, D. D., pastor of the Church of the Holy Communion, Philadelphia, and ex-president of Newberry College. Dr. Harms handled his subject in a most interesting manner. He touched upon a number of very important factors in the matter of education.

After the rally a social to visiting Leaguers and friends was held in the Sunday School Auditorium of the church, under the auspices of the joint Luther Leagues of Epiphany and Grace churches.

The third session opened on Wednesday at 10 a. m. After registration of delegates a devotional service was conducted by Rev. W. F. Herrmann, B. D., pastor of St. Paul's Church, Hainesport.

A business session followed when the reports of the committees were rendered.

The committee on constitution reported a number of changes that it conform to the fact that the

REV. O. L. SCHREIBER, PH.D.

Luther League of America had become the official young people's organization of the United Lutheran Church in America, as well as the elimination of a number of clauses unnecessary to the work of the Luther League of New Jersey. The report was favorably received and the various changes will go into effect at the 1922 convention.

The committee on president's address rendered its report in which it congratulated Dr. Steinhaeuser upon his able address and approved the recommendations he made. The recommendations approved were as follows:

"That the presidents of the District Leagues endeavor to hold at least two rallies during the coming year; that a systematic canvass be made in each local league to obtain subscriptions for both the LUTHER LEAGUE REVIEW and *Topics;* that the annual convention of the Luther League of New Jersey hereafter be held in the various districts alternately and that the second Tuesday and Wednesday in September be set definitely as the regular dates for such conventions, the place of meeting to be left in the hands of the state executive committee; that local leagues be requested to furnish the president, corresponding and statistical secretary and treasurer with correct names and addresses of their

corresponding secretaries whenever a change is made in the personnel of that office, in order that messages from the executive officers may be received promptly by such officials; that a systematic effort be made to increase the membership of the Luther League of New Jersey; that local leagues be urged to exercise their rightful functions, that of being an educational agency of the Church instead of utilizing the social functions exclusively; that a committee of five be appointed by the incoming president, distributed in the territory of the District Leagues to work up interest in the $1,250,000 fund that will be made by the National Lutheran Council between October 15 and 31, to carry on the work."

The committee also recommended the adoption of several resolutions conveying the thanks of the convention to all who had participated in making the 1921 sessions so fruitful.

The committee on nominations rendered its report as follows: State President, Rev. O. L. Schreiber, Ph. D., Jersey City; First Vice-President, Rev. W. F. Herrmann, Mt Holly; Second Vice-President, William E. Adams, Camden; State Recording Secretary, Miss Louisa Schindler, Camden; Corresponding and Statistical Secretary, Miss Thelma Bates, Camden; Treasurer, Miss Emma Rothfritz, Asbury Park; New Members of State Executive Committee, Dr. W. P. Steinhaeuser, Port Deposit, Md.; Rev. G. Luther Weibel, Trenton; Rev. Paul C. Weber, Camden.

The above nominees were subsequently elected.

Certificates of membership in the Luther League of New Jersey were awarded to the Luther League of St. Paul's Church, Hainesport, and the Confirmation Society of Christ Church, Jersey City.

The fourth session opened at 2 o'clock. An interesting address on "The Luther Hospice and Its Work," was delivered by Rev. J. S. Schantz, Director, the Luther Hospice, Philadelphia. This subject created considerable interest as was evidenced by the large number of questions asked the speaker at the conclusion of his address.

An address on "The Work of a Lutheran Camp Pastor" was delivered by Rev. F. W. Friday, pastor of St. Luke's Church, Millville. Rev. Friday was formerly Lutheran pastor at Camp Dix, N. J. He gave a most illuminating address concerning the work of the Lutheran Church in this field of activity which proved one of the most interesting during the convention. Rev. Friday exhibited a number of camp scenes which created deep interest. Quite a number of those present entered into the general discussion which followed the address.

The last address on the program was that entitled "Ministerial Relief," by Rev. Edgar Grim Miller, D. D., executive secretary of the Board of Ministerial Relief of the United Lutheran Church in America. Dr. Miller explained in detail the work of this important department of church activity and urged Luther Leaguers to co-operate in the movement to put the Board upon a substantial financial basis in order that its work may be properly prosecuted. At the conclusion of this address a resolution was presented and approved recognizing the work of the Board of Ministerial Relief, and recommending the co-operation of the local leagues in the gathering of funds in the campaign soon to be launched. According to Dr. Miller, the Luther League of New Jersey is the first State League to have taken official action in the matter.

The 1921 convention was pronounced one of the most successful and profitable in the history of the Luther League of New Jersey.

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NOW LOOK AT IT

"I won't wash my face!" said Dolly defiantly.

"Naughty, naughty," reproved grandmother. "When I was a little girl I always washed my face."

"Yes, and now look at it," exclaimed Dolly.

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WHAT ARE THEY NOW?

She: "How did they ever come to marry?"

He: "O, the same old story. Started out to be good friends, you know, and later on changed their minds."

The Mission of the Christmas Seal

WITH us again this year are those little red and blue and green messengers of health and good will—the Christmas seals that adorn millions of letters, cards, and packages sent out during December.

The Christmas seals are little only in size. They are big when we consider the tremendous, nation-wide work they are doing. These "health stamps" are issued by the National Tuberculosis Association and the money raised from their sale is used to conduct the campaign in America against preventable diseases, especially tuberculosis.

Tuberculosis is undoubtedly mankind's most formidable disease enemy. It well merits the name of the "White Plague." Each year tuberculosis kills 150,000 in America alone. Most of these victims are producers, men and women between the ages of fifteen and forty-five; many of them young fathers and mothers with dependents. More than one million persons in this country are suffering from active tuberculosis right now. So widespread is this disease that it actually menaces every home and every community.

There is ample reason, then, for concentrating a great deal of the fight for better health in America against tuberculosis. The cornerstone of the campaign, as waged by the National Tuberculosis Association and its 1,200 affiliated state and local societies, is education. "We didn't know" is, after all, the chief reason for so much unnecessary sickness and so many untimely deaths.

Tuberculosis can be prevented; it can be cured. It is not hereditary. These are some of the facts that were not generally known until the educational crusade was started. Now people are learning how to detect the first signs of tuberculosis, how to guard against the disease, and how to go about getting it cured, if they have once contracted it. This crusade, too, has resulted in the building of hundreds of new sanatoriums for the care of tuberculosis patients, and has been responsible for much legislation enacted to safeguard the public health.

This education in disease prevention takes many forms—lectures, exhibits, literature, articles in daily and weekly newspapers and magazines, teaching in the schools and churches. Clinics are held, where, free of cost, people may come and be examined and receive advice as to individual care and treatment. Several projects such as open air schools for sickly children and public

(*Continued on page 29*)

Hints for Senior Topic Leaders

BY REV. J. S. ALBERT.

January 1.—*Suggested Hymns*—"For Thy mercy and Thy grace," "Great God, we sing Thy mighty Hand," "Through good report and evil, Lord," "Lord, speak to me," "Take my life and let it be." Psalm 122. Prayer for faithful and consecrated leaguers.

How about a New Year's Resolution to place before the members? "I will do my best, by the grace of God, to make our league A BETTER LEAGUE." Perhaps you, Leader, could suggest one of your own, or get one desired by vote of the members.

A Good Motto.

"What kind of a league would our league be,
If every member were just like ME?"

For discussion have some members bring out "Past Failures of our League," and other members suggest "Future Opportunities."

Leader, is your league sick, dead or convalescing? Perhaps it needs the pulmotor to revive it, or a stimulant to restore it back to LIFE. Could you suggest the remedy and administer the dose? Each leader should be like a physician who is able to diagnose the case, to feel the pulse, and suggest the remedy. The Scripture lesson will help to this end. The 57th verse the foundation upon which rests the hope of all our service. We are "Victors through Christ," in order to "Abound in the Work of the Lord;" in other words, "Saved to Serve." To make our leagues better means 1. Steadfastness. 2. Zealousness—Enthusiasm which lasts—someone has said, "Pepper and Ginger." 3. Activity, and 4, Results expected. Spirituality and Practical Manifestation.

January 8—*Hymns*—"Sun of My Soul," "Lord God the Holy Ghost," "Beautiful Saviour," "Work for the Night is Coming," "O Thou Best Gift of Heaven," "Where Cross the Crowded Ways of Life," Ps. 24 with prayer for "Service."

The Leader should show how Joseph utilized the opportunities that came to him. Did he MAKE or SEIZE his opportunity?

"Our grand business is, not to see what lies dimly at a distance, but to do what lies clearly at hand."—Carlyle.

When the great clock of destiny strikes NOW.—Mary A. Townsend. "For NOW is the accepted time, NOW is the day of salvation."

January 15th—*Hymns*—"Jesus Thou Wounded Lamb of God," "O Jesus Lord of Heavenly Grace," "I Need Thee, Precious Jesus," "Blest Are the Pure in Heart," "O for a Heart to Praise My God." Psalm 51 is most appropriate for this topic. Prayer for "Clean Hearts and Pure Motives and Right Spirits within us." Other subjects could be "The Carnal vs. The Spiritual Mind," "Two Kinds of Fruits."

Who rules our lives—The Spirit of God or our own flesh? Are we in bondage or under liberty? If God doesn't rule our lives, who does? If God rules our lives, what kind of a life will it be? Are we using the formula of sanctification—changed by the Spirit of God? What kind of fruit is our life bringing forth? Sins of the body, sins of the mind, or fruit of the Spirit? Catalogue that formidable array of sins of the flesh. Do we revel in such things? Study that excellent list of the fruit of the Spirit. Certainly lovely virtues, each one of them, we can make our lives beautiful and winsome, and in that way help others.

"Wherefore leaving the doctrine of the rudiments of Christ, let us press on to perfection."—Heb. 6:1.

The first thing to have in our lives is the Holy Spirit of God.

The next thing to do is to cultivate the graces of the Spirit.

"If we live in the Spirit, let us also *walk* in the Spirit. *Our Daily Life.*

January 22nd—*Hymns*—"O Jesus, Thou Art Standing," "Thine Arm O Lord in Days of Old," "Abide with Us Our Saviour," "Saviour, Again to Thy Dear Name." Psalm 19, followed by prayer that the principles of Christ may leaven the spirit of business.

This Topic might well be changed to read "Applying Christianity to the Commercial Affairs of Life," or "Honesty in Business."

"Avarice in the heart has no reverence for religion, deadens all social affections, steels the heart, and makes the subject indifferent to all interests but its own."

God has made laws against deceitful weights and measures. God abhors false balances, and is honored by honest business.

Dishonesty is prevalent everywhere. "Adulteration, concealment of defects, misrepresentation of quality, are the acts of a thief."

The question is asked, "Can a man be in business as it is today and be a Christian? If not, then the principles of business must be changed. How are we going to change them?

January 29th—*Missionary Topic.*—Use the material given in the Young People's Missionary Programs, securing it from 844 Drexel Building, Philadelphia, Pa.

Senior League Topics

New Year's Day. January 1, 1922

A BETTER LEAGUE

1 Cor. 15:57-58
(M. Haller Frey)

DAILY BIBLE READINGS.

Monday—Phil. 3:12-16.
Tuesday—Heb. 11:7-17.
Wednesday—Joshua 1.
Thursday—Luke 13:22-33.
Friday—Phil. 2:12-16.
Saturday—Rev. 3:7-13.

When we read the topic subject, no doubt the "good, better, best" of school days comes to mind. We may have a good league, but we no doubt can have a better band of workers if we try. A better league, better work, better results, should always be our aim. Let us not think too much about the best. Sometimes we say we have done our best, but with a little more work we could have shown greater results. When we stop in our effort to do better, it means too often we will lose what gains we have made.

A league is but a union or combination of individual units. To better the league we must improve the individual member. How can this be done? First let us emphasize the responsibility of the individual. There can not be an accomplishment of all that should be done until each individual member realizes that everything that the league should do applies also to himself. The consideration of the work must be narrowed to the individual until he is transformed from a spectator on the side lines into a moving factor in the game. The individual member must realize both his importance and his supreme obligation to the work of the Master as carried on by the Church. When Leaguers arrive at that point not many will stand idle.

Next is the worker's equipment, which includes the improvement or betterment of every faculty, every power. The league worker must have a large knowledge of the Word of God, an understanding of the teaching of our Church and a conception of the greatness of his work.

One of the failures of our workers is the continuity of purpose which is often lacking. We become impatient because we cannot see the end from the beginning. Let us stick to our work, always with the better in mind.

Another betterment that the individual should remember is that thoroughness is necessary. Sometimes we do the easy thing, when if we are to have a better league, the difficult should have been done.

After we have truly bettered the individual member, we will not have as hard a job to develop a better league.

To have a better league requires that we must have better officers. Officers must be successful leaders. They are in office to lead, not to simply manage things. The officers should plan the work for the other members, encourage them in the performance of their duty and above all things set a good example by doing their own share of the work themselves.

Our next betterment should be better committees. The first step should be to get a good committee. If we have a committee that is "alive to their job," we need not trouble ourselves about the right thing being done at the right time. Let each committee remember that it is not to try to do alone all the work that is necessary, but that they should co-operate with all other committees.

We have considered better individual members, better officers and better committees. Now let us mention several things that may better the work of the league.

First of all, confer much with the pastor. Our Luther League motto is, "Of the Church, By the Church, For the Church." The pastor is the leader of the congregation; therefore, to do the best work in the congregation consult with the leader.

Next we would suggest a far-seeing plan that requires considerable time to put into action. The things that we do in the immediate present should be but a part of the comprehensive whole. Remember the work the Church is doing today is but a part of the plan given by the Master to His followers that were with Him.

Another betterment may be occasions of special interest in the nature of "rallies," when it will be possible to bring in some who have grown indifferent and secure attention of others who have never given the work a thought.

Business meetings very often could stand betterment. A real wideawake league will find that monthly business meetings are necessary. Not only should we have reports of individual committees, but a general survey of the work of the league as a whole should also be made. To have a successful business meeting we should plan for a special program and then use more than ordinary effort to secure a good attendance of members.

In the writing of this article, thus far we have touched only on what we might call the practical betterment of the league. These are only thoughts given to suggest many more specific betterments for our work.

Let us remember that while the work of the League is work "For the Church," the work of the Church is carrying out the great commission of the Master, hence the real work of the League is doing our part in the vineyard of our Saviour, Jesus Christ. Let us remember the better league is not for the betterment of our own organization, but that we may better do the work given us by the Head of the Church, the Son of our Heavenly Father.

—♣—

First Sunday after Epiphany. January 8, 1922.

UTILIZING OPPORTUNITIES

Gen. 41:14-40; 2 Cor. 6:1-12
(Eleanor P. Monroe)

DAILY BIBLE READINGS.

Monday—2 Kings 5.
Tuesday—John 4.
Wednesday—Heb. 6:1-12.
Thursday—Acts 8:1-8.
Friday—Philippians 12:18.
Saturday—Gal. 6:1-10.

Imagine the feelings of poor Joseph, when, young and tenderly loved by his father, he was suddenly snatched away from all that sheltering affection, cast into a dark pit, and sold by jealous brothers into a strange land! Could anything have been more conducive to discouragement—even to despair? And yet what did Joseph do? He made use of every opportunity for service in that foreign country of Egypt. True to the high religious ideals of his Hebrew upbringing, he finally won the respect of even the Pharaoh of that time, and gained a position of great responsibility in the realm. And not only did he utilize his own oportunities, but he taught the Egyptian people how to make good use of their seven years of plenty, in order to be ready for the seven years of famine to follow.

According to his light, Joseph followed the advice which Paul was to give so many years later to the newly organized Church in Corinth—the advice to make use of God's gifts without delay: "Now is the accepted time!"

A young Hebrew, Joseph, a young Corinthian Church—what about young American Christians? Are we utilizing all *our* opportunities for service?

Each of us has a different problem. Perhaps the greatest field for some of us will be in our own homes. Perhaps our local church needs some service which we can perform. There was once a highly gifted college girl who wanted to give her life to Foreign Missions, but who was obliged to settle down in a small New England town. At first there seemed to be nothing for her to do, but soon she realized that the young people in her own church were having a dull time. What could she do to change things? She organized recreation and made that little country church a real community center, bringing new interest into the lives of young and old.

Some of us may live in big cities. Have we looked into the possibilities of Settlement work, or work in homes, or hospitals? Our Lutheran Neighborhood houses in Philadelphia are always crying for helpers —for those who can play, for those who can take classes in Sunday School, for those who can teach

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

sewing—in fact, for anyone who wants to exercise a talent or share a privilege with others less blest.

Perhaps, though, there are no obstacles to our seeking far away fields of usefulness. Sam Higginbottom, that great agricultural missionary to India, says, in speaking of chosing his life work: "I was not sure where God wanted me or what He wanted me to do. But until He made the way plain I considered it was my duty to get ready to obey His last command and prepare for that which was farthest off, and if He wanted me anywhere else, it would be easy for Him to stop me at any intermediate place."

And how *did* Sam Higginbottom meet the opportunities which came his way? Greeted with the news that he was to teach Economics in a college, when he had expected to do evangelistic work among India's masses, he seized that opportunity for learning more of the country's economic need, instead of grumbling at an unwelcome task. And out of that experience grew his wonderful agricultural training school, which is bringing practical knowledge to hundreds of native people.

Informed by his Mission Board that he had been assigned to look after the leper asylum, he almost quailed at the proposition, thinking that caring for disgusting lepers was not his job. But his answer was: "All right, if you think I am fit for that job, I am willing to tackle it!" And out of that willingness came lives of industry and happiness for those poor lepers, such as they had never known before. Even they in all the misery of hopeless disease, began to find opportunities for usefulness, as the touching story of the leper girl Frances well shows.

Young and attractive, at seventeen she came from a Mission orphanage to the leper asylum. Heartbroken, at first, she was soon inspired by Mr. Higginbottom to try to bring into the lives of the other lepers some of the blessings which had encircled her own earlier life. She started a little school, teaching the women to sing, the children to read and write, and though her face is full of suffering and she can no longer play her little organ, Frances never complains but, instead, is ready with a smile for those less happy than she. She has found God's work for her and thanks Him for sending her to the asylum, as she says if she had not become a leper herself, she would never have discovered her work.

A young girl—grasping her opportunities amid untold sufferings and difficulties! Can we do better than that?

—♣—

Second Sunday after Epiphany. January 15, 1922

GOD IN OUR LIVES

Gal. 5:16-26

DAILY BIBLE READINGS.

Monday—John 14:15-24.
Tuesday—Romans 8:1-11.
Wednesday—Romans 8:12-27.
Thursday—Romans 8:28-39.
Friday—Joel 2:28-29.
Saturday—Psalm 51.

In our Scripture lesson the Apostle Paul paints two pictures. The one of a man who lives after the flesh and the other of a man who lives after the spirit. The first without God in his life, and the second with God in his life. Which of these two pictures is a likeness of you?

We will not contemplate the first picture, it is too repulsive. But the second! Ah, who of us would not wish it to be a perfect portrait of himself?

How shall we attain unto this likeness? The answer is in the twenty-fifth verse: "by living and walking in the spirit," in short, having God in our lives, patterning our lives after Jesus Christ, the God-Man.

The finest and most perfect man is Jesus Christ.

We learn the measure of a man from words spoken concerning Him, "and Jesus grew in wisdom and stature, and in favor with God and man." We will reverse the order of the four cardinal points of man's capacity.

The first is for God. Man cannot find God in nature, science or philosophy. He cannot be comprehended except in Christ, the God-Man.

The second is found in fellowship. Man was not created to be alone. He is not complete without that association with his fellow. The one word that expresses the greatest need in the mingling of man with man is trust. Without trust, confidence, faith, no business can be successfully transacted.

The third is thinking. Man must think and not let his actions respond to subconscious motives. Only when we think are we led to proper action. Our best thinking is that which is based in the Word of God. The Bible transcends every other book in depth and inspires more beneficial thought and learning than any other source.

The fourth capacity of man is work. Not that which is a drudgery and performed only by compulsion. It is love that must be at the bottom of it. Service that is performed in love brings out the fulness of man. Therein Christ excelled and has left us an example. By following this example we shall dwell in God and He in us.

—♣—

Third Sunday after Epiphany. January 22, 1922

DO CHRISTIAN PRINCIPLES APPLY TO BUYING AND SELLING?

Prov. 20:10-14; Amos 8:4-6; Luke 16:38.
(George M. Jones)

DAILY BIBLE READINGS.

Monday—James 4:12-5:6.
Tuesday—James 2.
Wednesday—Luke 12:13-34.
Thursday—Luke 16:1-13.
Friday—John 2:13-17.
Saturday—2 Thess. 3:6-15.

Buying and selling mean the exchange of things of value. They apply not only to merchandise, but also to the exchange of labor, privileges, franchises, and any human service for which one person or corporation pays another person or corporation. The highest priced lawyer sells advice, the one-cent shop near the school sells nick-nacks, the municipal government sells privileges, the gas company sells light and heat, the carpenter sells skill and strength, the merchant sells merchandise, and the public official sells the services prescribed by the law creating his office. More than half of all our activities involve the exchange of things of value. If these acts of buying and selling could be omitted from the program of our daily life, only a few important items would be left. It is therefore impossible to think that God would give us a revelation of truth and wisdom that could not be used as a guide in fair dealing between buyers and sellers.

In the seventh, ninth and tenth commandments as explained by Luther, God commands us not to get possession of our neighbor's property by unfair dealing, but to serve him in the preservation of his own. The writer of Proverbs pronounces God's judgment against false weights and measures and against the sharp buyer, that boasts of having cheated the seller. Amos predicts the fate of those that cheat the poor, use false weights, sell impure food, enslave debtors, and dislike the Sabbath because it interferes with business. Jesus commends giving good measure and the mutual advantages of fair dealing. James warns the employer that defrauds the laborer. Peter commands the laborer to serve his employer honestly.

If these principles do not apply to buying and selling to what do they apply? The advantages of exchange can be mutual and they must be mutual in all fair dealing. A fair sale is one in which both buyer and seller try to give what the other expects to get.

The representatives of the people have made laws to enforce fair dealing among the people they represent. Hence the power of such laws to establish fair dealing depends upon the character of the people who are dealers, both buyers and sellers, because it takes two to make a bargain or sale. The power of the law is never greater than the will of the people who sanction the law, because no creature is higher or stronger than its creator. Law as a power for righteousness is an expedient of despair. Hence human wisdom cannot cure human faults and human principles cannot defeat the unfairness of unprincipled buyers and sellers. The Word of God contains the only infallible rules of faith and life. It applies to all human activities. It has set standards for all business transactions, and has established the principles of Christian character without which neither buyer nor seller will be able to maintain righteousness in business.

The commands, advice, warnings, judgments, and principles of the Word of God apply to the taxpayer buying public service and to the officeholder selling it; they apply to the customer buying goods and to the merchant selling them; they apply to the employer buying service and to the laborer selling it; they apply to the ignorant buying advice and to the learned ones selling it. Love of neighbor must be stronger than love of gain. Love of God must be greater than love of his gifts. If Christian principles do not dominate the charac-

ters of those that buy and sell, then neither statute law, nor moral force, nor commercial ethics, nor social justice, nor civic righteousness, nor economic principles, nor any other thought or force of human invention can save us from unfair men. But Christian men should test all these human achievements on the touchstone of Christian principles and use such as pass the test, making them our servants instead of our masters, for the truth alone can free us from the bondage of unfairness in industry, trade, government and learning.

Fourth Sunday
after Epiphany. January 29, 1922.

THE SMOKE OF A THOUSAND VILLAGES
(Missionary)

(Mrs. Rosalyn Summer Sease.)

DAILY BIBLE READINGS.

A POSTER.

A young man of nineteen years was strolling along a country lane in England, at sunset on a summer evening. He was dreaming for was he not going to town to seek adventure? Life looked big and interesting. Suddenly our young man halted, his attention concentrated on a poster. Baseball? No. A war poster calling for volunteers? No. Why—an out of date notice of a missionary meeting! There came to his mind the stirring missionary stories which his Scotch mother had told him around the evening fireside. Deep in his heart had grown admiration and reverence for missionary heroes and here had been a meeting where stories of present day missionaries had been told.

From that night the boy could not get away from the conviction that he must become a missionary. But how could he? He was a gardener by vocation. And missionaries should be learned scholars, should they not? Why, he realized that he had had no training, for had he not run away to sea at the age of ten? He had been taught reading and catechism, a little geography, bookkeeping and astronomy, and he had learned a little Latin at night school. Since his fourteenth year he had been apprenticed to a gardener. Yes, 4 a. m. found him handling a spade during the freezing Scotch winter.

A BASHFUL YOUTH AND A DOOR KNOCKER.

Very soon after this conviction came to our youth he had the great joy of hearing Missionary William Roby speak. The next morning a very bashful young man strode up to Mr. Roby's door. His hand reached for the knocker, when his courage failed him! He fled! Again that closed door terrified him. But the third time the knocker was lifted. How he hoped the reverend missionary was not at home! Very soon, however, a friendly hand gripped his, and the burden of his heart had been unloaded. Before he realized it, his new friend was promising to ask the London Missionary Society to appoint Robert Moffatt a missionary.

The answer was slow in coming, and when it came it was a terrible disappointment. "No missionary requirements," they said. But Mr. Roby had faith in the Scotch laddie, and encouraged him in his high purpose.

MARY SMITH.

Robert found a sympathetic young friend in his employer's daughter, Mary Smith. She, likewise, had yearned to be a missionary. The two dreamed and hoped and prayed that God might use them in His service. When the exciting message finally came that Robert had been appointed a missionary, Mary equally shared his joy, declaring: "It would be worth a thousand lives to go." But a great trial broke in upon the joy of the young couple. Mary's parents said they could not allow their only daughter to go thousands of miles away from them. So, with a sore heart, young Moffatt sailed in October, 1816, for the dark continent.

TREKKING.

Eighty-six days were spent on the "Alacrity," a crowded vessel which traveled five miles an hour. Then from Cape Town began the long journey in an ox-cart. Fifteen miles a day behind several yoke of oxen which were spurred into action by a crew of black men. Deep sand, blazing heat, parching thirst, terror from wild beasts—these are some of the joys of trekking.

WHAT CANNOT THY GRACE ACCOMPLISH?

After four months of trekking, Robert Moffatt arrived at the village of Afrikaner, the outlaw chieftain whose desperate deeds had become a terror to the government and a menace to the entire country. Our brave Scotchman heedless of many warnings went boldly into the village and promptly began to teach the children. Services were held morning and night, the fierce old chief always present. Picture him, if you can, sitting outside the white man's hut, talking till dawn of day and reading a Dutch Testament.

A year later Moffatt persuaded the outlaw, upon whose head the government had set a price, to accompany him to Cape Town. The civilized world believed that the Scotchman had long ago been slain by the Afrikaner. So, you can imagine the consternation felt when men actually saw "the ghost" of the missionary and the humbled old warrior traveling together in peace. "It is the eighth wonder of the world," they said. One friend voiced the sentiment of all when he reverently said: "Oh God! What a miracle! What cannot Thy grace accomplish!"

A LITTLE LEAVEN.

The God of Mary Smith's parents had so touched their hearts that at last that consecrated young woman set out for Africa and was united in marriage with Robert Moffatt in Capetown in 1819.

Home making in the jungle was very difficult. Our brave pioneers had many tragic experiences. The natives decided that "These people must have ten lives since they are so fearless of death, there must be something in immortality!"

For seven years Robert and Mary Moffatt worked and prayed without winning a single convert. But a Christian home was an irresistible witness to the people and the missionary translated, taught, uplifted, exhorted, prayed—and waited. Suddenly the change came. The old king and the natives built a church, women and children helping. War ceased! The Spirit of God prevailed. The first Christians were baptized. Two days before this memorable event, there arrived a communion set for which Mary Moffatt had asked two years before in anticipation of the glad day which had arrived!

Further evidence of Christian awakening was seen. Mary Moffatt taught the women to make garments. Chairs, beds and tables were made. Men, women and children read the printed page. A Christian village with comfortable houses, gardens, fruit trees, water ditches, sprang up—a Christian oasis in the desert of heathenism.

THE SMOKE OF A THOUSAND VILLAGES.

The Moffatts gave fifty years to Africa. When at last they were spent in strength and compelled to return to England, the simple story which they told to vast audiences throughout the land moved thousands and tens of thousands. Young men and women offered to give their lives in His service. In the London audiences often sat a young Scotch doctor who was strangely moved as the white-haired old man said: "In the morning sun I have seen the smoke of a thousand villages where no missionary has ever been." *"A Thousand Villages!"* That was enough. David Livingstone, the greatest missionary explorer of all times, dedicated his life to the many thousand villages of the Dark Continent.

SOME THOUGHTS FROM MOFFATT'S LIFE.

1. He was a young man of unwavering purpose. As soon as he knew the will of God for his life, he allowed no obstacle to stand between him and the carrying out of his purpose. He willingly gave up an easy career at home. He was willing to give up anything for Jesus—even the love and companionship of a godly, young woman. Physical dangers had no terror, for was not his Lord leading him? Nothing save the love of Christ could take a young man of twenty-two years into a jungle where he suffered untold hardships and where his life was in constant danger.

2. His great faith should be a lesson to us. He was not discouraged when refused appointment the first time. What young man would have been satisfied to labor seven years before he could see visible results of his work?

3. Prayer ran like a scarlet thread through the life and achievement of the Moffatts. The Scotch mother's prayers were the background. Every step can be traced over the road of prayer. The heart of Afrikaner was opened by prayer.

4. And what do you think of a cultured young woman who was willing to give up companionship of friends and loved ones, all the comforts of civilization for Jesus' sake? The secret of her unselfish devotion was the close companionship of Jesus Christ. When this sainted woman passed unto her reward her husband exclaimed: "For fifty-three years, I have had her to pray for me!"

Hints for Intermediate Leaders

January Memory Context—Psalm 119:1-16.

JANUARY 1—"THE CHILD JESUS."
Miss Brenda Mehlhouse.

Hymn—"Thou Didst Leave Thy Throne and Thy Kingly Crown." Also Junior Luther League Rally Hymn. (Change in chorus "Junior" to "Luther.")

Prayer—That all our Intermediates may pattern their lives after His, and be about their Father's business.

Have copies of the pictures "Christ Among the Doctors" and Hoffman's "Head of Christ" prominently displayed.

Suggest that the Intermediates have these pictures in their rooms at home, the boys particularly having Hoffman's "Head of Christ."

Suggest a good Life of Christ which the Intermediates may use for study and reading in connection with the Topics on Jesus, and their preparation.

Stress the development of manly, upright character, clean, straightforward in the boys, and the inculcating of gentle, sweet, womanly virtues in the girls.

Have a poster made on beginning 1922 right.

JANUARY 8—TOPIC, "A HONEYMOON IN AN OX-CART."
Miss Zoe I. Hirt

Psalm 27.

Hymns—"The Son of God Goes Forth to War," "Am I a Soldier of the Cross," "Take My Life and Let It Be."

Some one tell the story of the conversion of Afrikaner.

Another tell the story of how the Chief Mothibi failed to drive out the Moffats.

The missionary topics for the first six months of the year 1922 are based upon the story book for Intermediates, "A Noble Army," by Ethel Daniels Hubbard. This book and suggestions for the development of the stories as material for programs can be secured from the Literature Headquarters of the Women's Missionary Society of the United Lutheran Church, 844 Drexel Building, Philadelphia, Pa. Cost of the story book, paper, 40c; cloth, 65c; postpaid.

JANUARY 15—TOPIC—"KNOWING THE RULE BOOK."
Rev. Charles M. Teufel.

Hymns on the Word of God are appropriate.

Collect from L. L. Hymnal on "The Ministers of the Word." Pray, too, for personal interest in the Bible.

Quiz—What game rule book has been read? How many own such game rule book or books? How many have read the Bible? How many own one for themselves?

Test—Cite some test play in some game and ask rule applying.

Cite some case in life and find out what Bible passage applies for its solution.

Find out knowledge of Bible by a Book drill: Names and by the Search method which is always in order.

Paper—"How Much of the Bible is Mine?"

Take definite steps for each Leaguer to own Bible.

Suggest the League purchasing one as a gift for someone unable to buy.

Drive home Bible memory work. See January memory context.

JANUARY 22—TRAINING RULES.
O. C. Rohde.

Hymn—Soldiers of Christ, Arise.

Prayer—For Divine Guidance and Help.

Try and secure copy of training rules used for football team of some university. Have members discuss them as to the merits of the individual items, especially those about character and habits.

Show how commandments give similar rules.

Get suggestions from members for special training rules for the organization in its work.

JANUARY 29—"HOME FOLKS."
(Rev. Arthur T. Michler)

Use Memory Scripture for month and review same so as to secure efficiency. If none is suggested select one of your own.

Hymns 44, 57, 161, 172, 184, 227, 214, 219.

Arrange for several prayers to be offered by members of the League. Leader can close with a brief prayer or collect.

The Leader should, in addition to elaborating upon the Topic, seek for self-expression from the members.

To secure it, the following suggestions are offered. Have brief papers prepared on the following: "How Jesus must have lived and acted in His home," "Why I like my home," "The kind of people I like most." Put on the blackboard or have each member put on paper their answer to the following questions: Should I spend much time at home? Why? What can I do to make my home happier? Why don't some boys and girls like their homes? What can I do for other people? Do you really like to help others by word and deed? Why? What kind of older people do you admire most? Why? Which of the Apostles do you admire most? Why? What kind of stories do you like to read best? Why? What can you do in school to practise the unselfish spirit? Have these answers read and put the best on the blackboard or compile them on paper.

Intermediate League Topics

JANUARY 1, 1922.

JESUS: THE CHILD

Luke 2:52

(Brenda L. Mehlhouse)

Scripture Lesson—Luke 2:41-52.
Memory Verses—Luke 2:40, Luke 2:49, Luke 2:52.
Introduction—One series of our Topics this year will teach us of the life of Jesus. We may in the Intermediate League study many things, and discuss Topics of many kinds, treating of various problems, but there is nothing that will help us more than to go back to Jesus Himself, and learn more about Him who is our Saviour and our Friend.

It is most fitting that on this, the first Sunday of the New Year, we should begin our study of the life of Christ, and for the first meeting we should come together to study Jesus, the Child.

Topic Study. Our Bible does not tell us much about the childhood of Jesus. In only one of the Gospels is there a record. The others go immediately from the Christmas story to the manhood of Jesus, and show us Him going about doing the work for which He came. St. Luke, however, gives us just a little insight into the earlier days of our Saviour.

We can picture in our minds the simple home in Nazareth, for Joseph was a poor man, and the home must have been simple and unpretentious. Mary and Joseph were pious, God loving, and God fearing parents and they must have brought up the Child according to the Scriptures, "in the fear and admonition of the Lord." We can imagine Mary teaching Him simple prayers, and can almost see the little group gathered round the table for their meals, bowing their heads and asking a blessing ere they partook of the food. We can picture the child Jesus as He grew older going in and out of the carpenter shop and perhaps helping here and there. Perhaps even in those early days the shadow of the Cross fell upon Him, as He wandered about between the heavy beams of wood that stood around the shop. All this is, however, just what we can surmise about Jesus' early life, as the Bible merely tells us that "the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him."

However, we do know that His earthly parents were God fearing and brought up the Child in the way He should go, for in Holy Writ we read that as a tiny infant they took Him to the Temple to present Him unto the Lord, as was the Jewish custom. And we also learn that "His parents went up to Jerusalem every year at the feast of the passover."

So we know that our Lord in His earthly parents was blessed with what every boy and girl should give thanks for daily, but which, they, alas, do not always fully appreciate—viz., good, earnest Christian parents.

We have just one great picture of Jesus' early life, and that is when He was twelve years old. That picture is one we all know, how He went up with His parents to the Temple in Jerusalem. How His dark eyes must have sparkled with excitement at the thought of going there for the first time! We remember how he went up with the company of pilgrims, and how when they were ready to return He was missing, and after they sought Him, He was found in the midst of the doctors, the teachers, in the Temple, both hearing and asking questions.

On being questioned as to why He was there, there came that remarkable answer, "Wist ye not that I must be about my Father's business?" It is the first hint of our Saviour's Divinity, a most remarkable answer from a twelve year old boy. It is the first hint that He had given of His Divine nature, that He had purposes and thoughts of which others knew nothing. It is not strange that Mary and Joseph did not understand this strange Child.

Even though He knew now—it must have been the inspiration of the Feast at the Temple, and the effect it had on His awakening spiritual nature that gave Him this knowledge—why He was sent and what purpose the Father had in sending Him, otherwise He would not have said that He had to do the work of the One who had sent Him, yet He was not impatient, as most young boys and girls just like we in the Intermediate League are, wanting to hurry things along, growing impatient, not waiting for things to come about naturally. Our Bible tells us that He went back quietly to Nazareth and was subject to His parents, doing their bidding, obeying them in all things, and waiting for the time to come when His Heavenly Father would call Him to begin the work. His every day was a preparation for that work. And in the meanwhile He grew in wisdom and stature, and in favor with God and man.

The Lesson. The boy Jesus should be the ideal of every Intermediate.

Jesus also said that He must be about His Father's business. How many in our Intermediate League can say that they are? How many think first of the Church and the things of the Church? How many think of serving and being about their Father's business by becoming ministers, missionaries, or deaconesses? How many will become workers in the Church? Let us resolve that each one of us will be about our Father's business this year.

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JANUARY 8, 1922.

A HONEYMOON IN AN OXCART

(Robert and Mary Moffat)

Miss Zoe I. Hirt.

Scripture Lesson—Math. 19:27-30.
Parallel Passages—Mark 10:28-31; Luke 18:28-30.
Memory Verse—Acts 9:6.

LESSON DEVELOPMENT.

It was very hard for Christ's disciples to get away from the idea that they were following one who was about to establish a great earthly kingdom in which they would occupy high offices. It was not until the promised Comforter, which is the Holy Ghost, took possession of the hearts of those men and taught them all things, and brought to their remembrance all things that Christ had said to them, that they came to realize fully what He meant when He spoke the words of our lesson. Since those days when Jesus lived on earth and talked to His disciples, many noble men and women have realized the great joy and the rich reward that come to every true follower of Christ, and especially to those who serve Him as missionaries.

TOPIC DEVELOPMENT.

When Robert Moffat was a little boy, he and his brothers and sisters used to gather about the fireside at bedtime to hear their mother tell stories about the Moravian missionaries in Greenland and Labrador. The seed thus planted in the boy's heart did not show signs of growth until he was nineteen years old. Then it was a roadside poster announcement of a missionary meeting that set the young man thinking seriously of becoming a missionary. Robert Moffat had prepared himself for gardening as his life work and he was on his way to take a new and responsible position of this kind when the notice of the missionary meeting to be held on a date already past, aroused in his mind a train of memories of the stories his mother had told him. Soon he became possessed of the conviction that God wanted him to become a missionary.

Later he went to see Rev. Wm. Roby, the missionary speaker, in order to find out if there was any possibility of his being appointed as a missionary. The good man consulted the directors of the London Missionary Society, but the answer returned was a great disappointment. The directors were not impressed with Robert's qualifications for missionary work.

Rev. Roby proposed, however, that the young man come to Manchester to work nearby where he could examine him as to his fitness for missionary work. Thus it came about that Robert found work on the large nursery farm of Mr. James Smith in Dukinfield, a few miles outside of Manchester. And that is how it came to pass that Robert Moffat and Mary Smith came to love each other more than all the world beside.

One day, after nearly a year had passed, there came the exciting message that the directors had finally approved of Robert and that he soon would be appointed a missionary. But with this good news came the dreadful decision of Mr. and Mrs. Smith that they could not possibly let their only daughter go thousands of miles away from home into a wild savage country. Mary said, "It would be worth a thousand lives to go."

It was with a weight like lead upon his heart that the young man started out alone and set sail for the southernmost point of Africa. Some months after he reached Cape Town, he started for the land where lived Afrikaner, the notorious heathen brigand whose

desperate deeds had brought terror to every household. All along the way people warned Moffat of what they were sure would befall him if he insisted upon intruding upon Afrikaner's domain. "He will strip off your skin and make a drum of it to dance to," said one. "He will make a drinking cup of your skull," predicted another. But Robert Moffat had the spirit of the Apostle Paul who was "ready not to be bound only, but also to die for the name of the Lord Jesus."

But it turned out that the great desperado chief was the one that was captured—captured and bound by the message of the Gospel of peace and love which the missionary brought to him. Somewhat later, when Afrikaner accompanied Robert Moffat to Cape Town, the people doubted their senses when the black man of gentle bearing was introduced to them as Afrikaner. One Dutch farmer stared as if he were seeing a ghost, and then raising his eyes in reverence exclaimed, "O God, what a miracle! What cannot Thy grace accomplish!"

While in Cape Town on that trip, Robert received a letter from Mary saying that her parents had at last given their consent and she was ready to come to him in South Africa. The young man's heart almost burst with joy. But he had to live through eight more long months before the next slow ship came to port bringing the English girl those thousands of miles from Dukinfield to join her lover.

In St. George's Church, Cape Town, they were married on the second day after Christmas, 1819, and a few days later they set out in an ox-cart for their honeymoon trip to their new home seven hundred miles away. The cart was somewhat larger than our American prairie schooner, and it had huge wheels bound by heavy iron rims. It was drawn by several yoke of oxen whom the "crew" of black men spurred into action with their long whips and by means of the reins fastened to the horns of the leaders. A snail pace of fifteen miles a day, deep sand, blazing heat, mad searches for springs of water to quench the thirst of men and beasts, the howl of lions—these were some of the trials of the journey. But the courage and faith of the happy bride and groom withstood all the drawbacks.

Robert and Mary Moffat set up their home and their family altar in the center of the Bechuana village with its thorn hedge, its straw huts and barren soil, its lazy, ignorant people. Slowly the influence of that little Christian home and of the Word of God which the Moffats taught, spread, until there was developed a Christian village with its comfortable homes, gardens, water ditches, fruit and willow trees, its orderly community life—a blessed refuge for weary travelers and new missionaries.

After twenty years the Moffat family, father, mother and children, sailed home to England for their first visit. And what a welcome awaited them! Robert Moffat was the hero of the hour. Great mass meetings were held for him from one end of the kingdom to the other. Young men and women were moved by the power of the missionary's message to give their lives to Christian service.

For more than fifty years Robert and Mary Moffat worked together for the planting of Christ's Kingdom on the continent of Africa. When Mary died, Robert exclaimed, "For fifty-three years I have had her to pray for me."

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JANUARY 15, 1922.

KNOWING THE RULE BOOK

(Educational Topic)

Rev. Charles M. Teufel.

Scripture Lesson—2 Tim. 2:15, 2 Tim. 2:5; Ps. 119:97-104.

Additional Passages—Acts 8:29-35; 1 Pet. 3:15.

RULE BOOKS.

Every game has its rules. Every major game of sport has its rule book. This topic is written in part to urge our intermediates who engage in athletics or sports to know for themselves the rules of the games, which means knowing the rule books.

What Ignorance of Rules Has Cost! In an important football game between two of America's big college teams last fall, the losing team pushed the football within five yards of a touchdown, which if made, likely meant victory. At this point a substitute was sent in, who failed to follow a simple rule of the game. The chance to score was lost and also the game.

Two rival college basket ball teams entered a bitter contest for supremacy. One player repeatedly fouled because he was ignorant of a rule he easily would have known had he been a reader of the rule books. His team penalized frequently lost heart and then the game.

A baseball game had gone into extra innings and was a sharp contest. The home team began the twelfth inning with a fine batting rally, but in the excitement the runner with the possible winning run overlooked a rule of the game, which failure the opposing captain, quick to note, appealing to the umpire, won his appeal and the batting rally was checked, and later the visiting nine won the game in the fifteenth inning.

What Deliberate Violation of the Rules Cost! 2 Tim. 2:5 cites another reason for knowing the rule book. Knowing the rules in order to break them is a serious evil. It is wrong and costs heavily. In a close baseball game a runner on second-base in scoring deliberately cut or failed to touch third-base because the umpire, as he thought, was not looking. He was mistaken and the alert official called him "out." His team lost by a run or two.

If Intermediates engage in games they owe it to themselves and their teams to be as capable as possible. (Ecc. 9:10.) Hence cease depending upon the other fellow for your knowledge of the rules, by mastering them for yourself. Doing this is in itself a fine mental development. Moreover the builders and leaders of the games come from the ranks of those who know the rules. Another by-product is the reducing of quarreling which so often mars games. The Christian spirit of forbearance and fairness can do the rest.

THE GREAT RULE BOOK.

Every Intermediate will be able to answer the question, what is the Great Rule Book. One sees at once if to know the rule books governing the ordinary games of play is worth something, that to know the Great Rule Book which governs the very life itself is still more important. Greater things are at stake than the winning of football, basket ball, or baseball games.

Ignorance of the Bible has cost many lives very dearly.

No person can live contrary to it without suffering loss, and frequently much harm and evil.

Further, knowing the Bible gives the person knowing it a wisdom referred to in our Psalm scripture lesson. Many a person without other education has proven very intelligent, very useful, and a remarkable discerner of life through no other knowledge than a full acquaintance with the Great Rule Book.

The reading of it, the study of it, the right use of it will enable the Intermediate to say with the Psalmist, Ps. 119:103. Future leaders in church and Christian service come from these.

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JANUARY 22, 1922.

TRAINING RULES

O. C. Rohde.

Scripture Lesson—1 Cor. 9, 24-27; Exodus 20, 1-17.

Practically every boy knows what training rules are. If he does not, all he needs to do is to try to make the team in some branch of athletics. It matters not whether it is football or basketball or baseball or track, he will very soon run into the question of training rules. These rules are not always written down in a book, but every member on the team knows very well that if he does not live up to the rules which he knows are there, he has very little chance of making the team.

The peculiar thing is that these rules generally have very little in them that tells about the actions during the game or contest. Those things are in the Rule Book. However, the training rules usually have quite a lot to say about when one shall get up in the morning; and when one shall go to bed at night; and what one shall eat, and what one shall not eat; and about taking baths, and caring for the body. They also usually talk about keeping fit mentally in school work and things like that. Then too they say things about character, and the type of boy desired for athletics. They talk about habits of various kinds, and mention many things that athletic boys ought not to do.

It takes but a very short acquaintance with athletics to show the average boy the value of these rules, and their importance to the success of the game and the team. The true Intermediate carefully trains.

Now then! There is one game that is far more important than any athletic game we can mention or think about. That game is the game of life. Whether

we want to or not, we all must play it. The question is—are we going to play it right?

To play the game of life right we must follow the training rules which have been laid down for that game. The rules were not made by a coach or athletic director. They were made by the great director of all things—God. They are written down in His Book.

The training rules are written especially in the 20th chapter of Exodus—the Ten Commandments. Look them over and compare them with your athletic training rules. They don't tell you a whole lot about what you ought to do and how you ought to act in the ordinary affairs of life. They do tell you about your relation to authority—God, parents and teachers; they do tell you about your relation to others; they do tell you about keeping clean physically and mentally. If you will study them carefully you will find much to think about, and if you will try to follow them as closely as you follow your athletic training rules you will find that it is a simple matter to be a star in the game of life, which is the greatest of all games.

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JANUARY 29, 1921.

HOME FOLKS

Rev. Arthur T. Michler.

Scripture Lesson—Mark 10:45; Luke 2:51.

Parallel Lessons—Acts 7:9, 10; Prov. 3:3, 4; Mark 10:42-44; Heb. 5:8, 9.

The Topic for today lays emphasis upon the idea of service. To practise it a person must have a right heart. We may call this a proper attitude. It means that we must be more unselfish than we are. Selfishness is natural with all of us and if allowed to grow unchecked it becomes a very ugly thing. No one really loves a selfish person. In fact such people are very mean and cold hearted. If we are to grow up properly and do big things in the world, we must learn to practise unselfishness while we are boys and girls of the teen age. The home is the first place where we are to learn this fundamental lesson.

The Home. Let us consider first of all the home. This is the most important unit of all human relationship. It is our first school. It is the first place where we learn what love is. It is where we first learn to get along with others. It is where we have our first opportunities, to say kind things to others and do helpful things for those who are there.

God, our Heavenly Father, established the home. He meant it to be a holy and sacred place. Therefore He gives it His blessing, if mother and father fear Him. There is to be one mother and one father, not several as the Mormons teach. The home is formed for life, so that God's richest gifts and purposes may be realized. All of us have heard the motto—a beautiful one, too—"Home, Sweet Home." It is all of this where God is loved and feared. It is the basis of all that is best in our lives and if it is weakened or destroyed, the human race will be ruined.

Obedience, Love and Service in the Home. In our homes is where we first learned obedience. This is a very necessary thing for us to acquire. If we lack it, we are on a dangerous road. Disobedient boys and girls will soon grow to be disobedient to God and the laws of the State, with evil results.

In the home we first know what love is. Mother and father have showed this from the first, and as young people, we can never repay them for what they have done for us. Now it is right that we should love them in return. Jesus set the example. He went down to Nazareth and was subject to His parents because He loved them. And because of this, He must have rendered every service possible to them as He grew up.

We should follow Him in this respect. Too many boys and girls forget to render helpful services in their homes. "Home Folks" means all those of a home who are ready to help each other. There is no room for grumbling, pouting, showing an ugly disposition. Such conduct is not becoming nor is it admired by others who might learn of it.

Love and Service in the World. Jesus came into the world not to be ministered unto, but to minister to others. He GAVE His life as ransom for many. What a great example of love and service for us to follow!

First, get the habit of liking people, people of all kinds. This is what made Phillip Brooks such a great man. He had a big heart for everybody. It is easy to like people who are attractive, but it requires Christian love, like that of Jesus, to like people wherever we find them.

THE BABE OF BETHLEHEM

(*Continued from page 16*)

son so full of joy and gladness returns, men, who through all the year opposed, rejected, scorned Him, gather about the manger to give gifts with a feeling perhaps of scarcely recognized, but quiet gladness because of the extent of God's love in the gift to the world of the Christ child. All the year they may have tugged to loosen the chain binding them to the lowly manger, but when Christmas comes Jesus is found holding sway in human lives. By the incomparable gift of Christ, God's love seeks to draw them worshipfully heavenward.

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MISSION OF THE CHRISTMAS SEAL

(*Continued from page 21*)

health nursing services, are maintained until their value in promoting the community health is so well demonstrated that they are taken over by public authorities. An entire volume might be devoted to the ways and means by which sickness and suffering are being successfully combatted through the agency of Christmas seals.

The sale of Christmas seals begins December 1.

In addition to the seals, "health bonds," in denominations from $5 to $1,000, are to be put on sale. These are for the convenience of those people who wish to make a generous contribution to the cause, but who could not make use of all the seals that they would be willing to buy.

It is a Christian privilege to minister directly to the sick and to help them back to health and usefulness. It is no less a privilege, no less an obligation, to lend a hand to the people who are striving to prevent disease and who are doing so much to do away with needless suffering.

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TEN NERVINES

1. A clear conscience.
2. Plenty of fresh air.
3. Just enough good food.
4. Sufficient sleep to enable one to want to get up mornings.
5. All-absorbing, interesting, valuable work.
6. Enjoyable, wholesome recreation.
7. "Some system."
8. Self-control enough to swerve from a pessimistic line of thought or action to one that is optimistic.
9. A margin of time left each day for incidental or unforeseen happenings.
10. An hour or part of one each morning in which to face the Master calmly and find out His plan for the day.—*Fanny L. Hanlon.*

Methods and Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

CHRISTMAS SUGGESTIONS.

Memory Work. During December let the Juniors memorize the Christmas story from the Gospel of St. Luke.

Hand Work. Get a set of Christmas poster patterns, from the various publishing houses. Have the children cut out the figures of camels, angels, shepherds, star, and develop the Christmas story on a poster.

Have the children illustrate one of the Christmas hymns. Make little booklets, have the children print the title of the hymn on the cover page, a few lines on each of the inside pages, with a picture to illustrate the words. "It Came Upon the Midnight Clear" is a good one to use in this way.

The Junior Society Christmas Tree. Of course you will have a tree for your Juniors. It brings much joy. Popcorn men, made very easily, make an effective decoration. The body is cut from red cardboard, and the head is a quarter pound paper bag, with the features marked on, filled with popcorn and tied shut with a gay ribbon. One Junior Society had these, red for the girls and green for the boys.

Another leader, a missionary enthusiast, decorated her Juniors' Christmas tree with attractive Christmas leaflets—"Two Christmas Pictures From Japan"—two cents each—tied on the tree with red ribbon.

Stars cut from gold and silver paper decorated another attractive tree. These had the parts of the program, the Bible Readings, the stories, hymns, and exercises written on the back; they were distributed before the meeting, and as each number was given they were hung on the tree, and it was thus decorated.

Another Junior Society, who believed in helping others, brought inexpensive toys and gifts for the children less favored in a large city, and these were hung on the tree.

Service. Don't forget to have your Juniors do something at the Christmas season for others. They will miss half the joy of the season, and you will be depriving them of a pleasure which they should not miss.

A Christmas party which was a joy to all was held last year by one Junior Society.

Stockings cut from gay red paper were sent as invitations to all the members.

After a brief business session, a program of Christmas carols, recitations and exercises was given.

The games came next; there were blindfold games (Decorating the Christmas Tree, like the old time Donkey Party) for the little ones, Guessing Contests all centered on Christmas for the older boys and girls, and a Jack Horner Christmas Pie (a pie made of brown wrapping paper over a large pan, with red and green ribbons which the children pulled, disclosing gay Christmas leaflets, which made the filling of the pie!), which was shared by all.

Tiny red cheesecloth stockings were passed out, and a peanut and candy hunt then enjoyed.

Then there was a short talk by the teacher of one of our Settlements about her boys and girls, the filling of large stockings with candy and popcorn, and the gathering of simple toys which the children had been asked to bring.

Great was the delight of these Juniors at their Christmas party, and greater was the joy of the children who received the stockings and toys.

THE JANUARY TOPICS.

The Junior Committee has met and outlined plans for the Topics for 1922. The complete list, together with details concerning them, and some plans for the course will be given in the January REVIEW.

For the January Topics, use the following suggestions:

JANUARY 1. *"Under Many Flags."* For the missionary lessons a set of good sized flags of different nations can be secured for one dollar, which can be used as decorations, in marching, and for drills. Have also a large Christian and an American flag. Small flag pins can also be secured for use on posters, in scrap books, etc. See Topic for suggestions for the program.

JANUARY 8. *A Home in a Garden.* This is the first of a series of Bible stories on the Homes of the Bible. The purpose of these is to teach the child to love his own

(*Continued on page 34*)

Junior Luther League Topics

JANUARY 1, 1922.

UNDER MANY FLAGS

(Missionary)

(The Missionary Topics are provided by the Women's Missionary Society. For the first half of 1922 they are based on the text-book "Under Many Flags." Each leader should have this book (paper, 39c., cloth, 67c.); also the Program Packet of supplementary material, leaflets, and Program Guide-Book (30c.).

PROGRAM OUTLINE.

1. Bugle Call (with bugle, on piano, or organ).
2. Presentation of United States Flag. (Leader may find suggestions for some introductory remarks regarding the two flags in the Author's Preface to the book "Under Many Flags." She should explain the meaning of the title, and give a general idea of the flag exercise, which will be developed during the six months.)
3. Salute to the Stars and Stripes.
4. First verse of "Star Spangled Banner."
5. Presentation of Christian Flag (with explanation of its meaning by the leader).
6. Salute to Christian Flag (see program guide-book in Program Packet).
7. Two verses of "Fling Out the Banner."
8. Roll Call of Members (Each member should be previously instructed that the roll call is to be answered not by "present" but by giving the name of one of our Lutheran missionaries. The same name may be given by a number of members, but it will serve to make them familiar with the various missionaries in our fields. To begin with, the leader might write the names on slips and hand out to the children, though as the study progresses, they should be asked to learn the names of other missionaries.
9. Sword Drill—Our Marching Orders. (See Program Guide Book.)
10. Discussion Period. Tell the work the missionaries are doing round the world. Dwell especially on the work of the missionaries who are teaching in the schools.
11. Play Period. If there is time for a play period, so that missionary education and relaxation can be combined, write on slips of paper the names of various missionaries and place them in a basket. Pass the basket around, let each member draw a slip, whereupon each must tell to which country the missionary went, and what kind of work he or she is doing. To begin with, some missionaries may be named a number of times, so that the children become familiar with each.
12. Story Period. Tell or have some good story teller tell the story of "A Baker by Necessity," Chapter 1, in the book "Under Many Flags." Discuss our Lutheran Mission Schools in the various fields. Appoint a Board of Visitors to go to Africa, another to India, and a third to Japan, to visit the Mission Schools there and report at the next meeting what they saw.
13. Worship Period. Hymn, Prayer, Offering, Repeat Memory Verse that was learned in the Sword Drill, just before the meeting adjourns, and give out any hand-work or any instructions for service to be done between this and the next meeting.

JANUARY 8, 1922.

A HOME IN A GARDEN

(Biblical)

Laura Wade Rice.

Memory Verse—1 Cor. 15:22.

Lesson Story—When God, our Heavenly Father, decided to make the world, He planned it to be a beautiful home for the people He meant to create. He made the grass for a carpet, with lovely patterns all over it of many colored flowers. The trees and the hills made the walls. The sky, spangled at night with stars and lit by the moon and the sun's great electric light by day was its ceiling. (Have Junior read Gen. 1:1-25.)

One could make pets then even of lions, and not a bird was shy or frightened. This home needed no music-box, for the birds sang hymns of praise in the morning and lullabies every night.

When everything was ready for His children, God made a man and a woman to live in this wonderful house and to make a home of it with His help, for there are plenty of houses nowadays in which people live that are not homes at all. (Have Junior read Genesis 1:26-28.)

God gave Adam his name, and Adam named all the creatures. He also chose Eve as the lovely name for his wife. (Read Gen. 2:18-25.)

The plants and trees and fields were the pantry and market place for Adam and Eve and their fascinating work was to dig and plant and watch things grow and bud and blossom and bear fruit and all kinds of food. (Have Juniors read Gen. 1:29-31, Gen. 2:15.)

What happy days they spent! And they always expected company in the cool of the evening, for then they heard the sound of God's coming, borne to them on the wind. The Book we love best does not tell us WHAT He talked about to them, but there are many things everybody knows and believes and does without being taught that must be just memories, handed down from father to son, of those talks with God in the first home in the world.

What a shame it was that one sorry day they had another visitor, whose talk led them to hide themselves from God!

For one day the Devil came into the home God made. He looked very beautiful to them, for the serpent through whom he spoke was then a shining graceful creature whom it was beautiful to watch.

The Devil tried to make them feel unhappy, because —with all the fruit and grain and food on every hand —there was one tree God had said not to touch. The Devil did not praise what they had, he just talked until he made them want what they ought not to have. (Have Junior read Gen. 3:1-5.) The serpent told them God was unkind, yes, he even said God was a liar. (Have Junior read John 8:44.)

All that was bad enough, but what was worse— Adam and Eve turned against their best Friend, they disobey God and took of the fruit of the tree God had forbidden them to eat. The Serpent got them into trouble, but he did not try to get them out. As soon as they disobeyed, everything seemed wrong. They did not feel happy when they thought of God coming to talk to them, they went and hid, and in their hiding place they wove leaves together to cover themselves from God. Now God knew what they had done, and instead of leaving them to their trouble, He came to help them. SIN always brings suffering, and of course He had to tell them what would come to them because of SIN. (Have Junior read Gen. 3:8-19.)

The leaf clothing would wither and crumble away. WE cannot do anything to make ourselves fit company for God, since SIN came, so God Himself covered them with clothes of skins. And to make these clothes, some creature had to die; the first death in the world home was when the innocent lamb most likely died because of SIN. (Read Gen. 3:21-24.)

So SIN spoiled the lovely home in Eden, just as it will spoil your home if you disobey God.

JANUARY 15, 1922.

A MINER'S SON—MARTIN LUTHER

Miss Esther E. Martin.

Text Book—"Martin of Mansfeld"—Mrs. Margaret R. Seebach.

(Prologue and Chapter 1.)

This is the first one of a series of topics based upon Mrs. Seebach's book, which will appear once a month during the coming year under the Junior Luther League topics.

These topics cannot be presented intelligently without first reading the text book. If dramatization does not appeal to the Superintendent, parts of the chapters may be assigned to different Juniors, who will *tell* what they have read to the League. Each Superintendent, of course, has the privilege of choosing the method used in presenting the topic; but let this topic be presented differently than the usual way, so that the children will not forget it. Besides, most Juniors know something about the book, even though the majority do not remember as much of it as they should, and consequently it must be taught in some new way, to hold their interest.

The parts (as the topic has been arranged) are too long to be learned by heart. Enough copies of the entire conversation can be made at one time on a typewriter, so that each child taking part may have one. Each child's part should be checked in colored crayon to prevent confusion. The Superintendent will have to supervise the movements.

Scripture Lesson. Mark 9:36, 37. Memory Text—Proverbs 22:6.

PART I.

To be told by Superintendent—Martin Luther was born far across the sea in the little town of Eisleben, Germany, on November 10, 1483. The morning after his birth, the following conversation took place between his father, Hans Luther, and a neighbor and his wife—Gottfried and Mother Liesel by name.

Mother Liesel—"Good morning, neighbor Hans! Where are you going so early all in your Sunday clothes?"

Hans Luther—"Good morning and a good day to you and yours, as it is to me and mine! I go to see the priest about the christening, good neighbor!"

Mother Liesel—"The christening?"

Gottfried hobbles on the scene.

Gottfried—"The christening?"

Hans Luther—"Last night God sent us a little son—our first born! And today he is to be christened in St. Peter's Church, if the priests are willing."

Mother Liesel—"A boy?"

Gottfried—"A little son? The blessing of the saints be upon him! What will be his name?"

Hans Luther—"This is the day of St. Martin. No doubt he will be named for the holy saint. Would Martin Luther not sound well, think you?"

Gottfried—"Aye, aye! and what will you make of him? I wager, as you came along so fast it was his future you were planning! Will he be a miner like his father?"

Hans Luther—"I cannot say, Father Gottfried; that I did not plan many things in my mind. If it is in my power and he proves a good scholar, I should like to give him a better chance than I had. I was thinking I might make him a lawyer, or——"

Gottfried—"Or a professor in the university, or a priest, or a bishop, or maybe a pope—who knows? A wonderful child, friend Hans! there is nothing he may not become."

Hans Luther smiles and walks away.

Gottfried—"A good steady man."

Mother Liesel—"They are good neighbors, I feel that I have known them long, even though they have lived here only a little while. I must go and see Gretchen and congratulate her on her boy's coming. She will be a proud mother!"

Gottfried—"I wish that I had asked him if he needed a loan. It is but lately that they have moved here, and now comes the expense of the little one: and the priest, to be sure, will want money for the christening. It makes it hard!"

Mother Liesel (turning to walk away)—"Hard indeed! Already the priest gets his tenth of all we have—grain, grass, wood, lambs, geese, and chickens. A tenth of all the cheese is his, and the butter and milk; even every tenth egg that my poor hens lay must the father take. Never fear but Hans will pay well for the christening of his little Martin! But he will not begrudge it—so proud is he of his little son."

PART II.

Characters: Martin Luther, his father and mother, several younger brothers and sisters and several miners.

Superintendent—Six months after Martin was born Hans and Margaret Luther with their little boy had come to Mansfeld (also a mining town) to live. They were beginning to learn, as the friendly old couple had predicted, that they must earn more money if their boy was ever to have an education, and here in Mansfeld Hans felt that he had a better chance than in Eisleben.

When the following conversation takes place, Martin has become a good sized boy. He is seen walking slowly down the street. It is late in the afternoon, for the shadows are long. He sees his mother coming slowly down the road from the forest.

Martin Luther—"It is my mother. She has been gathering fire wood."

He stops and rubs a sore shoulder.

Several miners pass by.

Hans Luther steps out from among them and walks with Martin.

Hans Luther—"How is it with the school, my son? Are you learning well?"

Martin (moving his sore shoulders)—"I do not know, father. The schoolmaster says we are all dunces and will never learn Latin."

Hans Luther—"But you, Martin, can rattle off the Latin words fast enough. He has had time to make a scholar out of you surely! Why, when you were so little that you could not climb the hill to the school house, did not Hans Emler, our neighbor's boy, carry you up on his back? What a little mite you were!"

Hans Luther laughs and strikes Martin on the back. Tears of pain come to Martin's eyes.

Hans Luther—"How now? Are you so tender that a hand cannot be laid upon you? What ails you, boy?"

Martin—"My—my shoulder is sore."

Hans Luther—"Ha! has the master been beating you?"

Martin—"Yes."

Hans Luther—"Today?"

Martin—"Yes, father."

Hans Luther—"More than once?"

Martin does not answer.

Hans Luther—"Answer me, boy! How often did he whip you today?"

Martin—"Fifteen times! But, father, I could not help it! He asked me things we had never learned, and beat me because I answered incorrectly. You will not whip me again?"

Hans and Martin have reached home by this time and the younger children run to meet their mother who is coming at some distance with the fire wood.

Hans Luther—"Come into the house, my son, and let me see where the master struck you."

They go inside and Martin does as his father tells him. Hans Luther is quiet for several minutes.

Martin looks around expecting more punishment.

Hans Luther—"Fasten your shirt, that is all."

The children and the mother come in.

One child—"Did you see the kobolds in the forest, mother?"

Another child—"Tell us a story of the gnomes that live in the ground."

The children help pile the wood in the corner.

Margaret Luther sees Martin fumbling with his coat-collar.

Margaret Luther—"What is it, my son?"

Martin—"It is my shoulder."

Margaret Luther—"If the world smiles not on you and me, the fault is ours, Martin!"

Superintendent explains that the children eat their supper and go to bed.

Margaret Luther—"If it had been for a lie or a theft, I would not think the master did wrong. Children must suffer for these things or they grow up wicked. I have with my own hand whipped Martin until the blood came for stealing a single nut. But for not knowing the strange words of the Latin——!"

Hans Luther—"It is not so much the beatings. All boys are whipped in school. But it seems to me that this man does not know how to teach. I mean that Martin shall have as good schooling as I can give him. If only I could afford to send him to Magdeburg! The Null brothers have a good school there. They are not monks, but a teaching brotherhood who are banded together to educate boys, and who teach all good things by preaching and example. Peter Reinicke has a son there."

Margaret Luther—"Yes, Reinicke! He is overseer of the mines and can well afford to send his son away to school. But how with us? All these mouths to feed, and the boy cannot even help! He has no skill at mining; but he must go to school, and even that is not good enough for him—he must be sent away to school, to study with rich men's sons! Not but what the boy is as bright as any of them."

Hans Luther—"Well, well, Gretchen, I can almost see my way clear to leasing a furnace. If I can do that, I will begin the smelting of the ore instead of mining, and it will pay much better. Then Martin shall go to Magdeburg!"

They both yawn and get things arranged for the night.

Suggestions in connection with topic: Use Luther's hymn, "Lord keep us steadfast in Thy Word," explaining that he is the author of the words.

Superintendent to make application of the Scripture lesson.

Prepare a list of questions in connection with this lesson, so that names, dates and places may be firmly fixed in the minds of the children.

JANUARY 22, 1922.

CHRIST BLESSING LITTLE CHILDREN
(Picture Study)

Mark 10:13-16

Brenda L. Mehlhouse.

Introduction. I am sure that we all like pictures. There is hardly a girl or boy who does not like a picture book. When some of our great artists were thinking of what they might paint, many of them

thought of the Bible and the stories there, and some of the very finest pictures we have are those which show some great story of the Bible, or tell us of some scene in our Saviour's life. In our Junior League this year we are going to learn about some of these pictures, see the story they tell us, and learn the lessons they have to teach.

Today's picture is one we all love; it is called "CHRIST BLESSING LITTLE CHILDREN," and it was painted by an artist named Plockhorst. Its story is one of the most beautiful in the Bible:

The Story. Jesus had been traveling up and down the land, through Galilee, stopping at Capernaum, and then going on along the coasts of Judea. He had taught the people, and healed the sick, and now the people crowded around again to hear the wonderful words He spoke. He must have been weary and He and His disciples must have been about to leave, when still another group came. (Have Junior read Mark 10:13-16.)

The Picture. Our artist has given us a beautiful picture of this scene. The country in which Jesus lived was an outdoor country. Off in the distance we see the hills. Nearby is a shady spot with overhanging trees and a well. We see people with the water-bottles on their heads returning after filling them at the well, and nearby is a shepherd with the sheep which he has brought to the well for water. Jesus Himself is seated on the well.

"And they brought young children to Him that He should touch them." You see the mothers, three of them—there must have been many more whom the artist could not put in the picture—with their eager, anxious faces, so earnestly looking at the Saviour and hoping that He will not turn the children away, but will have some of His gracious words for them too.

"And His disciples rebuked those that brought them." Back of the mothers stand some of Jesus' disciples, just ready to turn the mothers aside and send them home. Their faces are troubled and worried and they try to keep the mothers from bringing the children. Why should they worry the Saviour with these children? Why bring them here? See how one has even placed his hand on the shoulder of one of the mothers as if to draw her back!

"But when Jesus saw it He was much displeased and said unto them, 'Suffer the little children to come unto me.'" The little children are not afraid, nor do they hold back. See how they crowd around the Saviour! They know Jesus is their friend. With smiling faces and happy hearts they press right up to Him. One little fellow runs up with his hands outstretched, just as he would have run to meet father, or some one he dearly loves. Another curly-haired little boy has gathered a branch of a tree by the way, and one has a handful of flowers, which they most likely will offer Him. Even the tiny baby in its mother's arms seems glad that Jesus is there. And Jesus does not send them away. With kindness in His eyes, and a smile on His face, He takes one of the smallest children in His arms, and placing His hand on the head of the little one who had crowded right up to Him, He blesses all these children, and asks His Heavenly Father to care for them and watch over them.

"For of such is the Kingdom of God." The best part of it all is what the Saviour said, "Of such is the Kingdom of God." By this He meant that all who wished to worship God truly, and all who wanted to be followers of the Lord Jesus would have to be just like these little children—loving, trustful, innocent and good—and they would have to want to come to Jesus, just as these children did. The oldest child in the picture, the one at the side with the garlands of flowers in her hair, looks up at the Saviour as if she understood just a little bit of this, and the little dark-haired girl standing timidly in front of her mother wonders just what it means, but feels that the Saviour is her friend, too.

The Lesson. Our parents are anxious for us to have the Saviour as our friend, too. They, most of them, gave us to Him in baptism, when we were small children. They are bringing us to Him all the time by sending us to Sunday School and church and Junior League. Let us be as anxious as these children in our picture to come and learn about Him, and the things He wants us to do, so that we may be His children.

SUGGESTIONS FOR THE LEADER.

Sing "I Think When I Read That Sweet Story of Old."

Have a large picture of "Christ Blessing Little Children" from which to teach the lesson, if possible. If not, use several of the Perry pictures, ten cent size.

Get your Senior League to supply the pictures for the twelve picture lessons this year. Get the Perry pictures in the small size, one for each child, and make scrap books, in which the children will paste the picture and write the story of the same at each of the picture study meetings, at the close of the lesson period.

The book, "Pictures in Religious Education," gives some valuable hints on the use of pictures with the children. Junior Leaguers should use this book, and follow some of the suggestions in this picture work series of lessons. Price, $1.75, and can be ordered from this office.

A packet with the pictures needed for this series (one of each) and Junior Leader's Helper, and other helps can be secured also from this office for 50 cents.

JANUARY 29, 1922.

SOME HYMNS I LIKE AND WHY

Eph. 5:19, 20.

Mrs. M. Haller Frey.

Our topic for today is very interesting and easy to understand. We all have favorite hymns and songs that we love to sing. A singing junior is a happy junior, making melody in his heart, as the lesson tells us to do.

Popular Songs are easily learned and easily forgotten. Spiritual Songs we know from childhood and they stay with us all through life. During the great World War we had many songs we enjoyed singing, but we seldom hear them now, while the old familiar hymns and songs are ever new and fill us with love for the Master, inspiring us to do great things for Him.

A singing junior is a thankful junior. The scripture lesson tells us to give thanks always for all things unto God. An acquaintance of ours once told us she never feels happy enough to sing. If she would be thankful she would be happy, for when we begin thanking God for things, we will find so many we won't know where to stop. This acquaintance has a pleasant home, most comfortable surroundings, all the pleasure that music, art and good literature can supply, also the happiest family ties. An automobile in which long pleasure trips are taken frequently and money enough to supply, not only all needs but all luxuries. She never stops to thank Him for all the blessings or surely her heart would be filled with joy which would break forth into singing.

When we awake in the morning to a new day and find the sun shining bright and golden, birds singing and the sky blue and clear, we feel like singing "Praise God from Whom All Blessings Flow." As the day grows older, and we mingle with friends and loved ones, all kept safe from harm, the night comes on, the toil of the day is over; then we love to sing

"Softly now the light of day
Fades upon our sight away;
Free from care from labor free,
Lord, we would commune with Thee."

How we love to sing "Day is dying in the West, Heaven is touching earth with rest." Living on the outskirts of the city we are privileged to see the most glorious sunsets. Heaven is indeed touching earth with rest. As the purple fades into amber and crimson, all nature seems hushed and the burdens and toils of the day fade away and God seems so near.

The Christmas songs are still echoing in our hearts. "Joy to the World, the Lord has come" brought fresh joy to our hearts, and when we sang "Hark! What mean those Holy voices, sweetly sounding through the skies," we could, in fancy, see white-robed angels telling us that a Saviour is born. Then when in subdued voices we sang "Silent Night, Holy Night" we could almost see the stable and the manger cradling the wee Lord Jesus and the shepherds and wise men paying homage. How those sweet, old, yet ever new songs crowd out the ragtime of the present day.

"There is a Happy Land" brings back memories of a mother since gone to that "Happy Land" who gathered her children around her in the twilight and taught them the sweet old songs of childhood. "Happy day, when Jesus washed my sins away" and "Away in a Manger" kept company with "Rock of Ages cleft for me" and "Jesus Lover of my Soul." Many silly, meaningless songs since learned will never crowd from memory the precious words of the hymns and songs learned in childhood, songs telling of love and honor and praise to Him who died for us, as well as songs asking for His guidance and care while we

are growing into manhood and womanhood, all through life, even to the end.

Trashy, meaningless songs are never instructive. When we sing to waltz music "I am a little dew drop" or "Hear the pennies dropping" we hear the melody but the words fail to create a love for Jesus. But when we sing "I think when I read that sweet story of old" and "Take my life and let it be, consecrated Lord to Thee," if we really mean what we sing our very hearts will be filled not only with melody but with joy and peace.

A little boy once said to his mother, sitting on the porch, as he came from Sunday School, "I am never going to Sunday School nor church any more. We always hear the same old thing, songs and lessons, sermons and prayers and I can't remember them all, so what is the use of going? I'll stay at home." His mother, being a wise woman, by way of answering, pointed to an old dirty splint basket which the boy had used the evening before to carry wood from the shed into the house and said, "Son, go down to the creek and bring a basket of water for me." In amazement the boy went. Coming back to the porch he showed her, with amusement, the empty basket. "Bring another basketful," she said. Much puzzled, the boy went, returning with the same result. Very quietly he was told to go the third time, and now he felt sure his mother didn't know what she was doing, for surely no basket could ever contain water. When he returned he was told to look carefully into the basket; as he did so he saw that the basket was cleansed. "Son, that basket could not retain one drop of water, yet every drop that passed through helped to cleanse it. That is the way with the lessons and songs you hear. Every good thing passing through your heart and mind, even though not all remembered, will cleanse and keep clean your life and soul." What a lesson for us! Let us endeavor to have only the best songs and hymns pass through our minds and hearts. While we are not able to retain all, yet our lives will be moulded by the material we do retain and use.

Suggestions: 1. Have two or three juniors select a favorite hymn and tell in their own words why they like them.

2. Give the children their choice for the songs used at this meeting.

3. Take a few of the simple hymns, not mentioned above, and point out just how they may be helpful to juniors.

HINTS FOR JUNIOR LEADERS

(*Continued from page 30*)

home better. (Through the Juniors we have an opportunity of leading back again to the home, centreing the life there instead of elsewhere, as all modern tendencies are doing.) Ask these questions for this lesson: What makes a home? What is the difference between a house and a home? How did God make the first home, was there anything in it to spoil it? What should Juniors do to help in their home? (Suggest running errands and helping with home tasks cheerfully, saying of grace, and morning and evening prayer.) Ask the Juniors to make a list of all the homes they can find in the Bible and bring it in at the next meeting.

JANUARY 15. *A Miner's Son.* Do your Juniors know Martin Luther and the story of our Church as they should? This Topic is the first of a series on Luther which will teach them this. Some time during the year secure a large picture of Martin Luther to hang in the room. Small pictures can be secured for five cents from the United Lutheran Publication House, Ninth and Sansom streets, Philadelphia. These are suitable to give each child. Have the Topic as given in the REVIEW presented by a number of the Junior boys. Write this on the blackboard: *M*iner's son, *A*dvances made, *R*ome *T*heses, *I*ndulgences, *N*oblemen; *L*ion heart, *U*nterrified, *T*ranslator, *H*ymns, *E*isleben, *R*eformer. Use this as links in telling the story of Luther.

JANUARY 22. *"Christ Blessing Little Children."* See Topic for suggestions.

JANUARY 29. *Some Hymns and Why I Like Them.* Have Topic as found in the REVIEW given by the Juniors. Sing all the hymns possible, make this a "singing" meeting. Let children choose the hymns they want to sing.

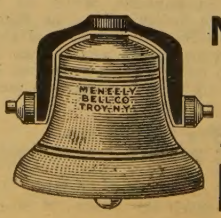
The Topics for the year will follow this general plan—one each of missionary, Bible stories, story of Luther, and a picture study. Divide your Juniors into four groups and have each group help in the preparation of one set of Topics Let the children make scrap books, and have the groups in turn look after these, securing the material, helping with the making. For the Missionary topics let the children decorate the cover with flags of all nations. For the series on the homes of the Bible, have covers cut in the shape of a house, or paste on a picture of a house. For those on Luther a picture of Luther should be pasted on the cover. For the picture stories one of the Perry pictures can be used. Make these note books of sheets of white paper, with cardboard for the covers. Have the children write in each week the story of the lesson in a few sentences, and decorate the pages with appropriate pictures. Try this plan this year, and fix the lessons taught in your Juniors' minds.

JUNIOR LEADERS—NOTE.

Do not forget the "BEST MEETING" Contest. Send in to the office the account of your Reformation, Thanksgiving, or Christmas meeting. As this page goes to print November 1, we are just receiving reports of Reformation meetings with the Juniors. Announcements of the best reports received will be made in the February REVIEW.

JUNIOR NEWS ITEMS.

The Philadelphia, Reading and York Districts have held successful Junior conventions.



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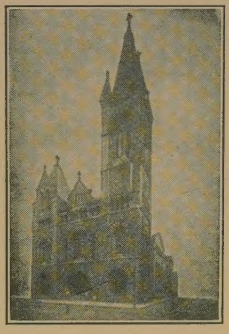

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